THE

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MEMOIR OF THE REV. JOHN DAVIES,

LATE OF CAERLEON, MONMOUTHSHIRE,

Who died August 5, 1816.

THE subject of the following memoir was born of honest and industrious parents, in the vicinity of Newcastle-Emlyn, in Carmarthenshire, on February 17, 1784. When about two years of age, he was narrowly preserved from being burnt to death in his father's house, which took fire, and was entirely destroyed. When about six years old, he was in imminent danger of being drowned; but the great Disposer of all events had ordered, that his life should be prolonged, and the means were at hand to rescue him from a liquid grave. His parents, being solicitous for his future welfare, sent him to school at an early age, that he might learn to read the scriptures, and be qualified for some humble situation in life: their desires were highly gratified, by the attachment he discovered to his books, and the rapid progress he made in his learning.

The time of his conversion is involved in some degree of obscurity, and its precise date cannot be satisfactorily ascertained. He had some knowledge of the way of salvation when very young, and his mind was, at times, impressed with the reality and importance of the things of another world; but the serious reflections and feelings of his tender years were too much like the morning cloud, and as the early dew that passeth away. When in the eighth year of his age, he was taken ill of the small-pox, which brought him to the borders of eternity. Several religious people visited him in this affliction, and conversed with him about divine things; and great hopes were entertained of his being savingly acquainted with the Lord Jesus Christ. The solemnities of death and eternity affected his heart; his views of the sufficiency of the provisions of the gospel to answer the need of a sinner, dispelled his fears, and inspired him with hope and joy in the prospect of dissolution. Referring to the exercises of his mind at this season, "I recollect," says he, "one night in particular, my father took me on his knees, expecting I was going to draw my last breath; however, I felt myself revived, and requested one of those that were present to give me the Bible. I attempted to read a psalm, but being unable to do this, I was forced to lay aside the Bible; I then repeated a verse of a Welsh

hymn, which speaks of salvation through Christ to lost and helpless sinners; this I did with a sense of the importance and preciousness of the truths it contained." He was a great reader of religious books in his youth, and the impressions which some of them made on his mind remained as long as he lived. As he felt an insatiable thirst for reading, and as books perused in early life have a considerable influence in forming the character, he viewed it as a happy circumstance that the Welsh language does not abound with those pernicious publications which tend to corrupt the minds of youth.

When in the eleventh year of his age, a violent fever prevailed in the neighbourhood, which deprived him of his father. By this bereaving event, a mother and five children were left in destitute circumstances. From this time, nothing very remarkable occurred in his life for several years. Sometimes he was attentive to the means of grace, and thoughtful about his best interests; at other times he was careless about the things of another world, and fond of the society of the irreligious. In the eighteenth year of his age, his mind was struck with horror at his neglect of the means of grace, and the wickedness of his conduct, and with astonishment at the forbearance and goodness of God, in sparing him so long from merited wrath. "I looked upon myself," said he, "as a hell-deserving sinner. I was obliged at times to retire, that I might groan before God under the weight of my sins; and sometimes I left my work, and sought retirement, that I might give vent to the feelings of my heart, by crying aloud for pardon, and praising the Lord for keeping me so long from the pit of destruction: sometimes a glimpse of hope shone upon my mind, and produced an inward calm." In the course of this year, he removed to a considerable distance from home; and, unhappily, his lot was cast among persons who were destitute of the fear of God. This had a most pernicious effect upon his mind. His convictions, pungent as they had been, gradually wore off, and he became as careless as ever about religion, and even afraid of going to a place of worship, lest his carnal repose should be interrupted, and his former convictions revived. The Lord, however, through some alarming events, roused his conscience from its slumbers: dread and horror became his companions day and night. He trembled for fear he had committed the unpardonable sin, and that divine vengeance would speedily overtake him. He was confounded and ashamed, and knew not how to open his mouth before God, whom he had so highly provoked: but as a sinner ready to perish, he found relief in that blood which cleanseth from all sin. By prayer and supplication he wrestled with God; and learned by experience, as well as by the divine testimony, that he is faithful and just to forgive sin, and to cleanse from all unrighteousness. This change was accompanied with such abhorrence of sin, that he never returned to his former practices. About this time he became acquainted with some of the General Baptists, at Clydach, in Glamorganshire, and as they perceived a great change in his conduct, they encouraged him to join their society. Though, by frequent intercourse with them, he imbibed some of their distinguishing sentiments, yet he

was not quite satisfied with the whole of their creed; but being afraid to continue any longer in disobedience, he joined their society, Dec. 20, 1804, in the twentieth year of his age.

His friends, perceiving that his mind was furnished with considerable information, and that he possessed above an ordinary share of gifts, urged him to preach occasionally among them, which he did for a short time. As he had not fully imbibed the system of doctrines maintained by the church of which he was a member, when he heard the Calvinistic doctrines stated and defended, it excited suspicions in his mind that his creed was not altogether scriptural: and he found that his prayers and experience united their testimony to increase these suspicions. He therefore determined to re-examine all his tenets, by the infallible standard of truth; and his investigation terminated in a conviction that Calvinistic doctrines were most consonant with the oracles of God.

He followed the convictions of his mind, by becoming a member of the particular Baptist church, at Bryn Salem, in Glamorganshire. This was a step which afforded satisfaction to him as long as he lived. At the request of the church which he had lately joined, he began again to exercise his gifts as a preacher of the gospel, which met with general approbation.

On the recommendation of his friends, he was admitted into the Bristol Academy, in August, 1806. He availed himself of the advantages which he now enjoyed, and laboured with great assiduity and success, to acquire those branches of knowledge which were most likely to be subservient to his future usefulness, as a minister of the gospel. Divinity was his darling study, and preaching his most delightful work. In these he distinguished himself, and to these, there is reason to believe, he fell a victim. Finding his health in a declining state, and some symptoms which seemed to indicate that his day of usefulness would not be of long duration, he relinquished his academical studies, and returned to his native country, that his time and talents might be fully devoted to promote the eternal welfare of immortal souls. He was solicited to supply the Baptist church, assembling at Sion chapel, near Caerleon, Monmouthshire. His continuance in this place, for a few months, turned out to their mutual satisfaction, and he was ordained to be their pastor, May 26, 1809.

In 1812 he married a Miss Jenkins, a pious and respectable member of the church under his care. This connection proved conducive to his spiritual happiness as a Christian, and as a minister, as well as to his domestic comfort; but soon the foundation of his enjoyments on earth began to give way: an insidious disease, which lurked within, commenced its ravages on his constitution; that his ministerial labours, which were his greatest delight while he enjoyed a moderate share of health, became too much for a languid body. He had been long subject to an inward weakness and pain, and sometimes to a cough. In the spring of 1815, a blood-vessel burst, which threatened immediate danger. The best medical advice was procured, and the means used were blessed to arrest the progress of the disorder for a time. Hopes were entertained that he should be able to return to labour in the vineyard

of his divine master. He languished under a tedious affliction till the 5th of August, 1816, when he exchanged this world of sin and sorrow, for the mansions of peace and blessedness, being in the thirty-third year of his age; leaving a widow, a destitute church, and many relations and friends, to lament his loss. The following Friday he was interred in the chapel-yard, opposite the pulpit which he had often occupied with zeal for the honour of God, and with pleasure and profit to his hearers. Mr. Morgan preached a funeral sermon, from John, xvi. 33; Mr. Evans, of Penygarn, delivered an oration at the grave. The following Sabbath the event was again improved, by Mr. Hier, of Castleton, from Psalm lxxiii. 28.

To the foregoing narrative, some general remarks on his character as a Christian, and as a minister, may be subjoined.

1. He was deeply sensible of his obligations to divine grace. Though he was not taken from the most profligate ranks of sinners, yet there were circumstances attending the former part of his life which contributed to enhance the displays of sovereign grace in his salvation. The Wednesday night before his departure into another world, he found a great alteration in himself, and expected he was going to die immediately. He said to his wife, "My dear, I am going to leave you: the peace of God be with you. 'To me to live is Christ, and to die is gain;' to die is gain to *me*. I am going to be with my dear Jesus. Why, Lord, shouldst thou notice me! such an unworthy creature, such a sinner as I! But it is all of grace. Thanks be to God for a free salvation, through the blood of the cross."

2. He paid close attention to personal religion, and enjoyed its supporting influence. His conversation, and his correspondence with his friends, evinced a mind imbued with the spirit of the gospel, and deeply engaged in the pursuit of higher attainments in holiness.

Though his mind was seldom raised to ecstacies of joy, yet he generally enjoyed the reviving fruits of a solid hope, a hope founded upon the finished work of Christ, and accompanied with scriptural evidences of a personal interest in that work. In one of his letters he writes, "I am again confined to my bed; and here I am waiting for my final change. My heart is not terrified, God be praised. Death, I believe, is just at the door; but I desire humbly and cheerfully to lay hold on God's covenant. I have nothing to depend upon but the rock of ages, and I know that it is strong enough; and, if I am fixed upon it, I shall never fall. Let my disorder gather strength, let death approach, all is well, if precious Christ is mine."

A few weeks previous to his death, he was very much harassed with doubts: but unto the upright there ariseth light in darkness! The season of tempest and terror soon passed over, and only contributed to add lustre to the triumphs of grace, and beauty and sweetness to the scene that ensued. His faith in the divine testimony was confirmed, and the consolations of the gospel began to flow afresh into his soul. After the joys of salvation were restored to him, one of his Christian friends coming to see him, he commenced his conversation about his going soon to be with his dear Saviour; adding, "I shall see you, my dear ———, in hea-

ven." His friend expressing some doubts, "Oh," said he, "don't you be discouraged; I have been tried with all the fiery darts of the enemy, but, thanks be to God, I am a conqueror, through the blood of the Lamb." A few nights before his departure, expecting he was going to leave the world in a few moments, he bid an affectionate farewel to his wife, and said, "Give my dying love to ——, and tell him that I died happy; how glad will he be to hear that I died in the Lord!" When he drew near the time of his dissolution, he enjoyed peace and serenity of mind, and the animating hope of being present with the Lord.

3. He was eminently devoted to the work of the ministry. By his diligent attention to reading in the early part of his life, he collected a mental treasure, which he found very useful after he entered upon the work of the ministry. Possessing a quick penetration, he could read a book over in a short time, and enter into the meaning of the author; and his tenacious memory enabled him to retain the substance of what he perused. Few felt a greater thirst for information than he, or knew better how to guard their time against the encroachment of worldly conversation, or the trivial avocations of life. After he was confined to his chamber and to his bed, his time was very much occupied in reading, making extracts from books, and writing remarks on passages of scripture, which he continued till his feeble hand could no longer guide his pen. The Saturday before his departure, he desired to be carried into the chamber where his books were; and after being put to bed, he looked wishfully at his library, which was very large, and said, "I must bid farewel to my dear books; there is not a book there but what my eyes have read, and not a leaf but what my fingers have turned over." And the same evening, though he seemed already in the arms of death, he got his Testament, and read the 14th chapter of John, and by his countenance appeared to be much pleased with what he was reading. In his illness, he writes thus to one of his brethren in the ministry: "I hope to meet you, brother, at the right hand of the Judge. O! be faithful, suffer nothing to discompose your mind in your important work. Consecrate every moment to the Redeemer, and whatever you do in his cause, do it with all your might. Souls are precious—they are on the brink of destruction; salvation is suitable and free. Oh! proclaim it in all its glories to a dying world."

The success of the gospel, either at home or abroad, gladdened his heart to the latest period of his life. The fervour with which he wrestled with God on his dying bed, for a blessing upon the preaching of the gospel in every part of the world, none can conceive but those who heard him. A few nights previous to his death, he prayed for a blessing upon the cause at Sion chapel; upon the missionaries in Bengal, and every where; upon all Bible societies, and all efforts to spread the knowledge of the gospel. When persons came into the house, to ask how he was, he would often get them into his chamber, that he might address them, according to his views of their spiritual condition, upon the important concerns of religion, and urge upon them, as a dying man, the necessity of a personal

interest in the Saviour. One person has already come forward to join the church, who received his first impressions on one of these solemn occasions. Surely he must have felt in a more than ordinary degree the value of genuine piety; and must have been fully persuaded, that he who converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.

Lincoln. D. D.

REFLECTIONS
ON 1 JOHN, v. 7.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one."

THE authenticity of no passage in the sacred writings has been more disputed, than the above celebrated text. Different persons, equally distinguished for learning, and for opportunities of examining ancient Greek MSS. and versions, and the writings of the fathers, have taken different sides of the question. Yet it must be admitted, that the generality of authors, most eminent for their veneration of the scriptures, and a regard to evangelical doctrines, have decided in favour of its divine authority.

But besides that some ancient MSS. do not contain this passage, which has been the most common ground of objection to it, some have conceived that the sense of the context would be more complete if it were omitted, and have from thence been led to conclude it to be an interpolation. In opposition to such an idea, however, Dr. Macknight observes, "1. That the verse, properly interpreted, instead of disturbing the sense of the verses with which it is joined, rather renders it more connected and complete. 2. That in verse 9, *the witness of God* is supposed to have been before appealed to, *If we receive the witness of men, the witness of God is greater.* And yet, if verse 7 is excluded, the witness of God is no where mentioned by the apostle."

He supposes that verse 6, and verses 7 & 8, refer to different facts. The former, he thinks, is intended to prove, that Jesus Christ was the Son of God, mentioned in verse 5; the latter, that God has given us eternal life in his Son, mentioned verse 11. The witnessing of the Spirit by water and blood, that is, by the miracles which accompanied our Lord's baptism and death, to the divine mission of Jesus, he considers as actions passed and finished; and the witnessing of the three in heaven, and the three on earth, to our having eternal life in the Son, he considers as actions that are still continued.

Verse 11: "And this is the (substance of the) record," of the three in heaven, and the three on earth, "that God has given us eternal life, and this life is in his Son."

The *Father*, by raising Christ from the dead, exalting him at his right hand, and constituting him a prince and a saviour;

The *Word*, by his exercising the government of the universe, and officiating as the high priest of our profession; and

The *Holy Spirit*, by whose agency the hypostatic union in the person of Christ was formed, and by whom he was endowed with his mediatorial fulness, jointly bear witness, that God has given us eternal life in his Son.

It is of importance also to notice, that Dr. Macknight is of opinion, that the *spirit*, the *water*, and the *blood*, in verse 8, are different from the *water*, the *blood*, and the *spirit*, in verse 6. And this, he thinks, is the reason that they are mentioned in a different order in the two verses.

Verse 8: The *Spirit*, under whose inspiration the gospel was written, and by whose influence it is rendered effectual;

The *water*, the rite of baptism, continually administered, in commemoration of Christ's resurrection, and as a pledge of our own resurrection to eternal life;

And the *blood*, the Lord's supper, continually administered, in commemoration of the shedding of the blood of Christ for the remission of sins. These are continual witnesses on earth, that God has given us eternal life in his Son.

By this interpretation of these confessedly difficult passages, the authenticity of the verse in dispute, and the truth of the sacred doctrine it contains, are pretty satisfactorily established.

Many, indeed, it is proper to acknowledge, who have thought the authority of this passage stood on a dubious foundation, have declared themselves conscientious advocates of the sacred doctrine contained in it, and which they have considered plainly enough revealed in several other parts of the inspired volume.

By the doctrine of this text is meant, the doctrine of the Trinity, the evidence of which depends not on this single passage, but is a truth interwoven with the whole of divine revelation, and essential to the Christian system.

The Bible, while it asserts the unity of God, clearly reveals a plurality in the godhead, under the sacred names of the *Father*, the *Son*, and the *Holy Spirit*; and ascribes to each the essential properties and perfections of Deity. It is not pretended that the Father, the Son, and the Holy Spirit, are three, in the same respect in which they are one; but that three persons subsist in one divine nature. The divine nature, or essence, is one and undivided, but the divine persons in that one nature, or essence, are distinct. If this truth be rejected on account of its being mysterious and incomprehensible, the existence and perfections of God may, for the same reason, be rejected; for we are no more able to comprehend the manner of the divine existence, or how he should be without a beginning, or how he should be at once present in all places, than how three persons should be united in the same essence. It may be, and doubtless is, as essential to the Deity to subsist in three persons, as that he should subsist at all, or be eternal and omnipresent.

It is, therefore, as absurd for our opponents to demand an explanation of this mystery, or to charge those who maintain it with being *Tritheists*, and arrogate to themselves exclusively the name *Unitarians*, as it would be in any one to attempt to explain it. P.

A HINT TO PARENTS.

DISSIMULATION is an odious vice. In young persons this vice is peculiarly hateful, because in them we naturally expect to meet with truth and sincerity. Whatever may be the complexion of

their minds, whose dispositions have been moulded by a close and continued contact with a world full of selfishness, young people, who have not been exposed to similar temptations, should be patterns of simplicity and sincerity. Yet it is but too evident, that the minds of many, in the early years of life, are familiar with duplicity and prevarication.

If this remark were applicable to such only as are educated in irreligious families, or are left, unhappily, without any culture but what chance throws in their way, such a state of mind might be contemplated as the natural effect of a depraved heart. What else can be expected, when the thorns and thistles of native depravity are not plucked up, and the seeds of virtue and piety not attempted to be sown by a religious education! But the fact is, that this vice not only exists, but occasionally exhibits a luxuriant growth in the minds of children, whose parents stand high in the world for Christian excellence.

If we wish to cure an evil, we must first inquire into its cause. What, then, is the origin of this vice? or, if its origin, in common with every other evil, is to be found in the native depravity of the heart, what are those circumstances which may have contributed to its growth and maturity?

In replying to this question, I am sorry to find myself under the necessity of referring to the *example set before children under the parental roof.* I am not alluding to the example set by servants, who, if they are unprincipled, will, in order to ingratiate themselves with the children, most affectingly corrupt their moral feelings. It will, therefore, be proper, if the intercourse between servants and children cannot be wholly suspended, that great care should be taken in their selection, and constant watchfulness be exercised over their conduct. But a much more pernicious example is that which, at times, is set by the parents themselves; because here the child has no one to guard it, and never suspects that it has any need to guard against any thing which it observes in so beloved a relative. And probably I may be asked, is it likely that any pious parent will set an example of duplicity and prevarication before a child? I will endeavour to explain myself.

It happens not unfrequently, that the husband and wife are not exactly similar in their tempers and dispositions. For instance, the father may be strict, harsh, and somewhat severe: the mother, on the contrary, may be lenient and indulgent even to a fault—we will suppose a child to have committed an offence, it may be a slight one, and the mother, in order to avoid the displeasure of the father, covers and hides, by partial statements and innuendoes, if not by direct falsehoods, the transgression of her child. What the child sees in a parent whom he tenderly loves, and what he is perhaps directed to do by that very parent to save himself from punishment, cannot easily be conceived of as a vice by the child. Again, the father may be economical and prudent, bordering even upon parsimony—the mother may be generous and open-hearted even to extravagance. While a little family is growing up to maturity, many occasions of difference in sentiment will arise, relating to dress, education, companions,

&c. which, as they cannot be settled by private explanation between the parents, will issue in a system of petty fraud and deceit. How many times has a weak mother said, "Here, my child, take this, but be sure not to tell your father," little considering that for a momentary, perhaps paltry gratification, she is doing her child a lasting and serious injury. A child should not be taught to conceal any thing from a parent; it should always be directed to look to its father and mother as its best friends and guardians: but by the conduct we are censuring, the current of filial affection, the noblest flame next to divine love, is frozen to ice as it proceeds from the heart. If such a line of conduct be pursued, it will be impossible to avoid at all times a dilemma, from which mere address and prevarication will not be sufficient to extricate the child. A plain question, it may be unintentional, will require a plain answer. The truth it dares not tell; a falsehood is substituted. Conscience, which slept whilst partial statements and prevarications served to deceive, now feels itself wounded a little: and is this salutary wound deepened by the reproof of that only parent who knows the sin? No, this she cannot do, because an acknowledgment of the truth would have involved herself in censure. Thus she is obliged to connive at sin.

Let us follow the youth up into life, who has thus been early taught to dissemble. No wonder if truth becomes a stranger in his heart, and insincerity and deceit become his constant companions. And it is very likely that his parents will have to reap the fruit of their own doings.

A vain and sinful mind will seek its proper aliment in pernicious books, such as novels, plays, and romances. These may have been prohibited by the parent, but they will be obtained by the same system of deception, concealed and read, perhaps at those seasons when it was hoped they were reading the scriptures, and calling upon God. The theatre, and places of amusement, will be visited, while some excuse will be framed to blind the eyes of an afflicted and anxious parent. Improper, and even dangerous connections will be formed clandestinely, while the parent is deceived by contrary assurances, till, perhaps, it is too late, and the most distressing and afflictive consequences ensue.

Those who have been accustomed to make observations on the state of society among us, will not, I am persuaded, say that I have overcharged the picture which I have now drawn. I am fully convinced, that the most enormous evils flow from the source which I have now endeavoured to lay open.

I would, therefore, most earnestly recommend to parents, as they value the moral and religious character of their offspring, to be of *one mind* in their tuition and discipline. Should they, on any subject, have different views, let that be to themselves; before their children, let them always act as with one council, one heart. Rather suffer any inconvenience, than have recourse to concealment and deception. Duplicity on your part will, almost to a certainty, ensure the want of sincerity in your child.

If, on any occasion, you should discover a propensity in your offspring to depart from truth and sincerity, let it meet with your

marked disapprobation. Read to them the awful account of Ananias and Sapphira, who were struck dead, by the judgment of God, for telling an untruth. Let them hear, out of the sacred volume, that the God of truth abhors deceivers; and that all "liars shall have their portion in the lake that burneth with fire and brimstone." Encourage them, as much as possible, to speak the truth. If they have done any thing deserving of blame, and make a frank, open confession of it, let not that confession expose them to punishment, lest at another time they be tempted to hide it. Let your approbation of the temper that speaks the truth, more than counterbalance your disapprobation of the error they had committed. Should you succeed, under the divine blessing, in forming the minds of your dear children to the love of truth and sincerity, the hatred of fraud and dissimulation, you will have laid the basis of a character, which, heightened and improved by the graces of God's Holy Spirit, will be lovely in the eyes of heaven, and eminently useful among the sons of men.

T. M.

SEEMING CONTRADICTIONS.

To the Editors of the Baptist Magazine.

I HAVE heard it often affirmed, that the scriptures cannot hold out *contradictions*. With regard to *matter of fact*, this is a most undeniable truth; to question which, would be an insult to the divine Author of the inspired writings, and be nothing less than blasphemy. But without approximating, in any degree, to this species of criminality, I think I may safely say, that, in many cases, the medium through which such matter of fact is transmitted to the English reader, is not so advantageously employed to confirm the assertion, and, consequently, not so eligibly adapted to resist the attacks of the enemies of revelation, as could be desired. To justify this remark, I beg leave to submit to the notice of your readers, only the two following passages; with a sincere wish that their irreconcileable construction may be accounted for, so as there may be no room for the infidel to triumph. The first is recorded in Genesis, i. 20, 21, "And God said, let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind." The second is in chap. ii. 19, "And out of the ground the Lord God formed every beast of the field, and every fowl of the air." In the first of these it is said, that the feathered race were created out of the element of *water;* in the second, that the *earth* was the substance out of which they were formed: which to me appears (according to the general acceptation of the words used) to be directly contradictory.

Dr. Watts, in one part of his "Philosophical Essays," takes it for granted, that the fluid element (as a substantial medium) gave being to the aerial tribes; without giving any reason for his opinion. On the authority of a writer of such intellectual acuteness, I did not scruple to venture my faith; and till the above scriptures came under my particular notice,

thought the ground of it unquestionable.—I should, therefore, take it as a favour, if any of your readers would solve the perplexities which attach to their clashing phraseology; or, if I am too rash in my conclusions, to convince me of my mistake.

NOVITIO.

LAMPS EXTINGUISHED;

OR,

Reflections on Matthew, xxv. 8.

Our Lord, in his public ministry, warned sinners of the misery to which they were exposed; and plainly informed them what was necessary to salvation.—Hence he said to the Pharisees, "How can ye escape the damnation of hell?" And to a Jewish rabbi, "Except a man be born again, he cannot see the kingdom of God."

Those who made pretensions to religion, while destitute of saving grace, were apprized of the insufficiency of all their attainments, and taught, that not every one who said, Lord! Lord! would be saved.

In the parable of the virgins, he strikingly sets forth the possibility and danger of being deceived; teaching us, that many who have the form of godliness are void of its power; and, while they seem to live, are dead in trespasses and sins. Such, while they make a blazing profession, are like meteors, that shine for a time, and soon disappear; or, to use the awful language of an apostle, they are "wandering stars, to whom is reserved the blackness of darkness for ever."

In the character of the foolish virgins, there are three things observable, possession—deficiency—extinction. They were *possessed* of lamps, and a kind of light—but they were *deficient*, or destitute, of the oil of saving grace; in consequence of which, what they possessed soon became *extinct*. "Our lamps" say they, "are gone out."

They had *lamps*, by which we understand a Christian profession. But they had no oil in them; which intimates they had no grace in their hearts. We may conclude that they *heard* the gospel; or how could they have professed to love, receive, and be interested in it. Many sit under, and profess to approve, the most evangelical and faithful ministry, without receiving saving benefit. How many heard the apostles, and even Christ himself, the great prophet, and yet remained in their sins! "Why," said Jesus, "call ye me Lord, Lord, and do not the things which I say?" We may readily suppose they not only heard, but *talked* about religion. That, however, was no proof of grace in the heart. David speaks of one, who had been his familiar friend, with whom he had taken sweet counsel, and in whose company he had gone up to the house of God, that became an apostate. Their profession might also include a *reformation* of conduct. But lopping off the branches will not make the tree good. Ahab humbled himself, and Saul was greatly altered; but neither of them became a new man. They, no doubt, performed some religious duties, like Simon Magus, who believed and was baptized: and they joined themselves to the people of God. But all are not Israel who are of Israel. Saul was among the prophets, Judas among the apostles, and Demas among the first Christians; but neither possessed the root of the matter.

All this might be included in their profession, and the words seem to imply, that they possessed something more than this; for they had not only lamps, but some kind of *light* in them, or they could not have gone out. They had the light of a speculative knowledge. The apostle teaches, that it is possible to be in some sense enlightened, and taste the heavenly gift, and yet fall away, so as never to be recovered again by repentance: yea, that we may have all knowledge, and understand all mysteries, and yet be destitute of love; which is the essence, the sum, and substance, of real religion. They had, we may suppose, convictions of sin. These, men in general have, who do not go so far as to take up the lamp of profession. In seasons of affliction, when death stares them in the face, or in seasons of retirement, when reflection imposes itself, the consequences of sin are presented to their view, and their consciences accuse and condemn them; so that they are filled with dreadful apprehensions, and tremble at their impending doom. But when the present danger is past, they put the evil day afar off—their consciences are at rest, and they go on in sin, regardless of God and religion. They had a kind of *faith*. Not the faith of God's elect—that faith which is the gift of God, which purifies the heart, and works by love; and which, with true humility, receives Christ, so that he is formed in the heart the hope of glory, and becomes the life of the soul, the foundation of hope, and the object of supreme desire and delight. Their faith was unconnected with that influence, which is necessary to prove it divine and saving: for though it might in some degree have moved their passions, it never changed their hearts. Simon Magus believed the things concerning the kingdom of God, and the name of Jesus Christ, and was baptized, and continued with the apostle, and wondered, beholding the miracles and signs which were done; but, notwithstanding all this, it soon appeared that he was in the "gall of bitterness, and in the bond of iniquity." They might have had *zeal* as a natural passion, employed in religion, though not as a Christian grace. Jehu said, "Come with me, and see my zeal for the Lord;" but notwithstanding the vehemence of his zeal, he "took no heed to walk in the law of the Lord God of Israel with all his heart; for he departed not from the sins of Jeroboam, which made Israel to sin." They might have felt *joy* and *pleasure*;—a sort of love to, and delight in, the things of religion; and all this without any true grace implanted or exercised. Is not this the case with many now? Perhaps conscience has terrified them, and they are pleased with the gospel because it proclaims pardon; they receive the news with a sort of joy, because they are glad to escape hell; and indulge a hope of heaven, without any living, transforming union with the Saviour. Thus, in the parable of the sower, stony-ground hearers received the word with joy, and endured for a while. Perhaps they hear of the sufferings of Christ, and are ready to weep; the same as in seeing or hearing a tragedy. Perhaps they feel joy while assembled with a multitude, to hear a new or favorite preacher; the same as they would feel in going to any place of public resort or amusement. But such joy is only like the pleasure a person who

has a taste for music feels at the sound of it. It is said of some, who heard the prophet Ezekiel, "They sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo! thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument; for they hear thy words, but they do them not."

But what light they possessed was soon extinct. There is nothing more uncertain and fluctuating than the religion of false professors; and they are often very injurious to others, before it becomes quite extinct in themselves: like the ignis fatuus, or some false light, driven hither and thither by every wind; leading silly ones, who follow it, into bogs and mire, and then disappearing. When professors forsake their post, and are driven about with every wind of doctrine; when they have itching ears, and are following every lo! here, and lo! there; when they are running to see every reed shaken with the wind, being exceedingly pleased with one thing to-day, and another thing to-morrow.

All this is a sign their lamps are going out: like as you have seen a candle nearly consumed in the socket, it blazes and presently is scarcely seen; it languishes again and again, till it is quite gone out.

The lamp of a false profession goes out different ways:

1. Sometimes it is extinguished suddenly, by a blast of persecution or temptation. Thus it was with the stony-ground hearers, and with Judas: when persecution arose, the former were immediately offended; when Satan entered into the latter, and inflamed the covetous desires of his heart, he betrayed his Master, and sold his Lord and his profession at once. So have we seen professors apparently run well, and their profession shine for a season; but when their circumstances and connexions have been changed; when their own interest has come in contact with their religion; when powerful temptations have been presented to their passions; or when they have been removed, and placed in different society, we look for them as our brethren, with whom we used to associate; but, lo! they are no more as professing Christians! their lamps are gone out!

2. Sometimes it expires more gradually by sloth. The man that hid his lord's talent, instead of improving it, soon lost what he had. So the foolish virgins slumbered and slept, till their lamps went quite out. The wise slumbered, but they had real grace, and it never was extinct; though their lamps, from neglect, wanted trimming. "Watch and pray, lest ye enter into temptation." "Give all diligence, that ye may be found of him in peace." There is in some countries an animal called a sloth, which is said to begin feeding at the bottom of a tree, and slowly ascends, as necessity impels, until it has stripped the tree of all its bark and leaves, and, consequently, must leave it in a dying state. Just such an obnoxious, destructive thing is that sloth which is seen continually hanging about some professors of religion; and though its advances are slow, it will strip them of all the fine foliage of their profession; and, like the worm in Jonah's goard, cause their religion to wither, and totally die away.

3. Sometimes it is put out by depraved tempers and passions. As there is no principle of grace to subdue and mortify them, they grow and gather strength, even under a profession of religion, till they make the lamp appear very dim, and at length extinguish it.

4. Some never cast away the lamp; but all their zeal, affection, joy, and supposed religious feelings go out. Instead of letting their light shine, they are enveloped in the shades of worldly-mindedness, and carnal security. Instead of walking as children of the light, and running the race set before them, they loiter, and like Pharoah's chariots with the wheels off, drag on heavily. They find excuses, as often as they can, for the neglect of the means of grace, and the ordinances of God's house; and when they can find none, force themselves to attend, but are almost ready to exclaim, "Behold, what a weariness is it!" Thus they continue slumbering and sleeping, till the midnight cry, when they find too late that they have no oil in their vessels.

How awful the end of false professors! "The door was shut." How happy the end of the sincere! "They that were ready went in with him to the marriage." How strongly does our subject enforce the duty of self-examination and watchfulness. "Examine yourselves, whether ye be in the faith; prove your own selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" "Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh." We do not mean to speak against zeal, and feeling, and the natural passions, being influenced by, and employed in, religion. You cannot possess too much love to God—delight in his ordinances—or zeal for his glory. Religion claims your supreme regard: it ought to employ all your powers, and influence all your passions; for it is the delight of God—the admiration of angels—the chief concern of mortals, including their present and eternal happiness. "Wherefore, brethren, give diligence to make your calling and election sure; add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, brotherly kindness; and to brotherly kindness, charity; for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Downton. J. C.

CHARACTER OF HOWARD THE PHILANTHROPIST.

(Extracted from the Philanthropic Gazette.)

"January 20, 1790, died all that was mortal of John Howard, the friend of prisoners. He was on a visit of philanthropy at Cherson, in New Russia, and died a martyr to his benevolence in visiting a lady in a contagious fever. The eloquent Mr. Burke says, 'He visited all Europe and the East, not to survey the sumptuousness of palaces, or the stateliness of temples: not to make accurate measurements of the remains of ancient grandeur; nor to form a scale of the curiosity of modern art: not to collect medals, or to collate manuscripts; but to dive into the depth of dungeons—to plunge into the infection of hospitals—to survey the mansions of sorrow

and pain—to take the guage and dimensions of misery, depression, and contempt—to remember the forgotten—to attend to the neglected—to visit the forsaken, and to compare and collate the distresses of all men in all countries. His plan is original, and as full of genius as it is of humanity.' Perhaps Mr. Burke did not know that Mr. Howard was a Dissenter, a Calvinist, and a Baptist!"

It may be information to some of our readers to be told, that Mr. Howard belonged to the church in Little Wild Street, London, then under the care of the late Dr. Samuel Stennett. The excellent Christian principles which led this truly virtuous man to imitate the Saviour in "going about doing good," led him also, in the genuine spirit of that divine precept, "When ye have done all, say we are unprofitable servants,"&c., to give orders that no eulogy should be placed upon his tomb; and that nothing should be said, but "CHRIST IS MY HOPE!!

EARLY RECORDS *OF BAPTIST CHURCHES.*

Ebenezer Church, at Llangefni, in Anglesey, North Wales.

THE History of the Welsh Baptists by the laborious and judicious Rev. Joshua Thomas, of Leominster, mentions three churches only in North Wales, *viz.* Wrexham, Cefn-by-chau, and Glynnceirog, in Denbighshire. All the rest have been gathered within the last forty years. The first of these, situated in Llangefni, in the island of Anglesey, was founded June 20, 1779; of the means by which this was accomplished, and of subsequent events, I proceed to give a brief account.

The Rev. Joshua Thomas above mentioned, and William Williams, Esq. of Cardigan, were assisted by some liberal persons in London, in 1778, to send missionaries, or itinerants, from the Baptist churches in South Wales, to preach the gospel in the North, for the purpose of establishing the cause of Christ among them. I am informed, that two ministers were sent every month, or every two months, through Merionethshire and Caernarvonshire. Between the nearest Baptist church in South Wales and Anglesey, where the first church was planted, is 140 miles.

The ministers mostly employed in this work, whose names are as dear to the Baptists in North Wales, as those of Carey, Marshman, and Ward are to the converted in India, were, the Rev. David Evans, of Doleu, in Radnorshire, father of the present David Evans, who succeeded him in the pastoral office in that church. That venerable man laboured faithfully, and was taken to his rest many years since, much lamented by many. The following were not less faithful and diligent in their work; Rev. Timothy Thomas, pastor of the church at Aberduar, and brother to the Rev. Thomas Thomas, of Peckham. Rev. Zechariah Thomas his uncle. Rev. David Evans, now of Maerybullan, in Brecknockshire; who has made thirteen tours through the North. Rev. Daniel Davies, now pastor of the church at Llannelly. Rev. David Jones, then of Pontypool, one of the most celebrated and popular preachers of that age. Rev. Morgan Evans, of Paul-yceln. Rev. Henry Davis, of Llangloffan. William Williams, Esq. of Cardigan, has also visited the North. It is recollected, that he preached under an old oak, in the vicinity

of Ebenezer, at Llangefni. All these were zealous and powerful preachers, and it pleased the Lord of the harvest to bless their labours.

When they first visited the North, they were admitted into the meeting-houses of other denominations, but that was not long granted; therefore they preached in farm-houses: one of these was called Ffridd, and another Trevollevyn, in the neighbourhood of Llangefni. The effect of these labours were, that many were brought under strong convictions and concern about the salvation of their souls. As several of these were desirous of baptism, Mr. David Evans, of Doleu, on April 18, 1779, preached on the common of Rhosymeirch, from Acts, xxii. 16. "Arise and be baptized." The congregation was very numerous, and Robert Williams, and William Edwards, were baptized; these were the first persons who were baptized within the last century in Anglesey. On June 5, in the same year, ten other persons were baptized at the same place, by Mr. David Saunders, of Aberduar. These were formed into a church in the following year by Mr. David Jones, of Pontypool, and Mr. Stephen Davis, of Caermarthenshire; and the Lord's-supper was administered to them in the farm-house called Trevollevyn. In 1780 this church, called Ebenezer, was received into the Baptist association, held at Llanwenarth, in Monmouthshire. Many others were baptized at this period by Messrs. Harries, Thomas, and Evans. All this, we are persuaded, was from the Lord, and it is marvellous in our eyes!

The pastors of Ebenezer church have been, first,

Mr. Seth Morris. He was a native of Newcastle in Emlyn, Carmarthenshire, and had been educated at Bristol Academy: it is likely he settled here about 1783. On leaving Bristol he had preached in some of the English churches. In Wales he was accounted a man of sterling worth, and a zealous and powerful preacher. He was called home by his divine Master, in youth; and died, enjoying the infinite consolation of the Christian hope, which holds good even in the wreck of nature; he left a good savour behind him. He lies buried under the communion table, at the old meeting of Ebenezer; whence we expect he shall one day arise, by virtue of his reunion with Jesus, being clothed with the bloom of eternal youth.

Soon after Mr. Morris was settled, a young man, named Thomas Morris, from Pembrokeshire, visited them as an itinerant, who was requested to stay in Anglesey as an assistant. This measure proved a source of contention, disagreement, and division in the newly-formed church; and produced a wound which required more than ten years to heal it, besides a great deal of fasting and prayer. Mr. Thomas Morris soon left them, and went to America, where he died.

The second pastor of the church is Christmas Evans, a native of South Wales, in the parish of Llandysoil, in Cardiganshire: he settled here in 1790. At that time there was but one Baptist minister, whose name was Richard Michael; he soon after emigrated to America, and died soon after his landing. Except the meeting house at Llangefni, built in 1784, there was no other in North Wales, except at Wrexham and Glynnceirog, at

the time C. Evans settled among them; but since that, many churches have been formed, and meeting-houses for their use have been erected: *viz.* at Penearneddi, Llangeod, Llanfair, Capelnewydd, Amlych, Llanrhyddlad, Llanfachreth, Holyhead, Capelgwyn, Bryndenkin, Llannerchymedd, Bangor, Cefn-faer, Garrestant. All these have been built within the last twenty years, and are paid for, excepting the four last mentioned. The old meeting at Llangefni, which held about 500 hearers, not being well built, was taken down in 1814, and a new one has been erected, which is capable of holding 1000 persons; this was opened in 1815. A new and enlarged meeting has been also built at Holyhead.

In the year 1814, a very pleasing revival took place in the church of Ebenezer, when eighty members were added in the course of a few months! The Lord was pleased, out of the abundance of his mercy, after much wrestling in prayer, and ardent longings after the enjoyment of divine influence, to bestow upon us the dew of heaven; which occasioned great awakenings, conviction, and concern, to take place among the people throughout many neighbourhoods in Anglesey. One remarkable instance is worth being recorded:

This relates to Mr. Hugh Jones, of Feillionen, who had filled the office of deacon of the church, with honour, almost from its first commencement. He was wise and discreet in his judgment; peaceful, soft, and tender in his disposition. At the beginning of the revival in July, 1814, on a Saturday evening, he was in a private meeting of the church, and was observed to pray and wrestle with God with much more than his usual importunity, ardour, and holy fervour; intreating the great Head of the church, in the language of his own promises, to pour out his Holy Spirit on the pastor and members of the church, and to carry on the work newly begun, like a spreading flame of fire throughout India, and the whole world. He prayed especially for the young converts, until all hearts were melting, and streams flowing from all our eyes; and a cordial Amen attended his requests, like hammers beating nails into a sure place. But little did we think, when sweetly melted under these flames of holy desire, that he who was expressing them, was to spend the next Lord's-day in the heavenly Jerusalem, among the spirits of just men made perfect. That night he retired to rest at an early hour, and rose again before the dawning of the day; but when the family rose soon after, to their great astonishment they found him upon his knees in a praying posture; but his soul, like the bird of Paradise, had escaped from its cage of clay, and sped its flight far above the sun, into the presence of his dear Jesus. It is presumed he commenced prayer, by intreating the blessing of God upon the work of the day; and ended it by bidding farewel to the world, and sin and sorrow.

In surveying this account, it may be seen that the Lord has led us hitherto through the waste and howling wilderness. Great things we must acknowledge hath been done, though it is still the day of small things among us! but let none despise them. We still hope to be enabled to surmount our distresses, which indeed are very many: not by the strength of our own bow, but by

the might, care, and shining of the face of the great Head of the church. Let Jesus be glorified! Let it be remarked, with what astonishing rapidity the gospel among us has spread during the last five years. In Carnarvonshire, during that time, meeting-houses have been built at Bhosehirwen, Llanhawrn, Galltdraetch, Phrollhely, and Gwrn; in Denbighshire, at Llanwrst, Llanwrydden, Llandydno, Llanufudd, Cefn-mawr, Llangollen, and Glynn-ceirog: also Denbigh, about seven years since.

It also deserves notice, that the spread of religion among us owes its origin to the labours of our dear brethren in South Wales. How much are we indebted to them as instruments; and how great our obligation to the Lord Jesus for sending his Spirit to bless his word amongst us! Still the cause wears a missionary aspect; we are breaking up and clearing new ground, and building an habitation to the Prince of Peace on the old estate of Satan and sin! Still are we greatly indebted to our dear brethren from the south, who come annually to our associations, from which incalculable good is done. May the Lord pour millions of blessings on their heads!

C. E.

Llangefni, Dec. 14, 1816.

CHURCHES AT HULL,

WITH THE

SUCCESSION OF PASTORS.

The *first Church*, (in Salt-house-lane,) formed in 1736:

Pastors.	*Years.*
Thomas Palmer,	1740 to 1752
Jonathan Brown,	1752—1755
Unsettled,	1755—1758
Wm. Thompson,	1758—1762
Unsettled,	1762—1771
John Beatson,	1771 to 1794
Unsettled,	1794—1795
John Hindle,	1795—1798
Unsettled,	1798—1800
William Wade,	1800—1815
William Arbon,	1816.

The *second Church*, (in George-street,) formed in 1795:

Wm. Pendered,	1795 to 1797
James Lyons,	1798—1807
Unsettled,	1807—1811
John Birt,	1811.

N. B. There was a *third Church* formed in 1811, the members and minister of which have lately accepted an invitation from the first church, meeting in Salt-house-lane, to unite with them; and a union of the two churches took place accordingly, a few months ago, which was mentioned in our Magazine for Oct. 1816.

Hull. J. C.

BERNARD's THOUGHTS

On Customary Sinning.

1. When a man sinneth grievously, it seems insupportable; yea, he seems to descend alive into hell.

2. In process of time it seems not insupportable, but heavy; and between insupportable and heavy, there is no small descent.

3. Next it becomes light: his conscience smites him faintly, and he feels not the stripes of it.

4. Then there is not only a total insensibility, but that which is bitter and displeasing, is now become sweet and pleasing in some degree.

5. Then it is turned into custom, and not only pleases, but daily pleases.

6. And, lastly, custom is turned into nature. He cannot be pulled away from it, but defends and pleads for it.

This is customary sinning:—this is the way of the wicked.

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. X.

THE SUN.

——————— and thou, O Sun,
Soul of surrounding worlds! in whom best seen
Shines out thy Maker! may I sing of thee?
'Tis by thy secret strong attractive force,
As with a chain indissoluble bound,
Thy system rolls entire: from the far bourne
Of utmost Herschell, wheeling wide his round
Of fourscore years; to Mercury, whose disk
Can scarce be caught by philosophic eye,
Lost to the near effulgence of thy blaze.
THOMSON.

HAVING recently treated of Light, it may not be improper to direct our thoughts to the source of it; and to inquire the nature of that great luminary from which it evidently proceeds: for this inquiry, the concluding remarks in our last paper in some degree prepare us.

The youthful Christian cannot be better employed, than in making discoveries of the perfections of his God; and if "the heavens declare his glory, and the firmament showeth forth his handy-work," there is sufficient reason for elevating our minds to prudent astronomical investigation: our illustrious Milton might therefore well exclaim—

"To ask, or search, I blame thee not, for heaven
Is as the book of God before thee set,
Wherein to read his wondrous works,
His seasons, hours or days, or months or years."

So conspicuous an object as the sun could not long escape the particular notice of reflecting minds, in the earliest period of the world. Various opinions relative to its nature progressively prevailed. Anaximander held the extravagant idea, that there was a circle of fire, called the circle of the sun, extending through the heavens; between this circle and the earth, he imagined an opaque circle, in which was a hole, through this aperture he supposed the light to pass, which, to the inhabitants of the earth, gave it the appearance of a ball of fire. Anaxagoras, however, and most of the ancients, concluded that the sun was in reality a body of fire. Sir Isaac Newton proposed, whether it might not be considered an immense earth, whose heat is preserved by the action and re-action of its constituent parts.

Increased improvements in optical instruments, have enabled modern astronomers to pursue their observations with great success. A diligent and persevering attention to its spots, led Dr. Herschell to conclude, that it is "a very eminent, large, and lucid planet, evidently the first, or, in strictness of speaking, the only primary one of our system." Nor has he delivered his opinion in the form of a mere assertion, but minutely detailed the observations from which his interesting inference is drawn. Having, from these spots, satisfied himself of its solidity, its similarity to the other globes of its system naturally occurred. The supposition that it was an igneous body, was merely a sensual deception, its brightness and warmth *seemed* to warrant the conclusion; but this correct philosopher finding that its spots were depressed below the luminous matter that had been mistaken for its surface, attributes its brilliancy to the remarkable luminous clouds that surround it. The manner in which these phosphoric clouds are produced, cannot be expected to be correctly ascertained, but may bear some faint analogy to the generation of our clouds, especially when we call to mind the luminous decompositions which we denominate the aurora borealis; for were we to imagine a depth of two

or three thousand miles filled with these corruscations, their intenseness would, it is conceived, even at the distance of the sun, equal that of the solar rays; and, it may be, that the small telescopic comets, the far greater number of which is not yet discovered, may also co-operate to supply this source of light. It follows, then, that the body of the sun, like that of the earth, is surrounded with a transparent atmosphere, each having the power of producing what, in reference to the sun, for the sake of elucidation, as well as the earth, may be called clouds; but, in the case of the sun, these clouds are intensely luminous. This bright matter being occasionally separated, affords us glimpses of the sun's body, which we call spots, large enough to enable us to ascertain that its surface is diversified and irregular, bearing some resemblance to the mountains and valleys that adorn the earth.

These spots, as they are called, appear to move from west to east, from which it is ascertained, that this sublime orb revolves on its axis, in the same direction, in the space of 25 days: hence, like our planet, its figure is found to be rather spheroidical than globular. From these considerations, the great astronomer ventures to conclude, that it is inhabited by creatures organized and adapted to the circumstances of so immense a world; for its diameter is 100 times greater than that of the earth. Let not vain man imagine he is the sole object of his Maker's care; rather let his pride be humbled, and in the lowliness of his heart let him say with pious David, "What is man that thou art mindful of him? and the son of man that thou visitest him?" "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing;" nor shall we wonder at this, if, even with our imperfect faculties, we endeavour to glance a little way through infinite space, and contemplate the fixed stars as so many suns, the centres of as many systems, all travelling through the boundless expanse at the direction of him who made them: for stars have disappeared that were once seen, and the light of others having arrived, those are said to be discovered that were not before known.

But returning to the sun, let the subject teach us the complete dominion of the Almighty over his works, as manifested in the history of Joshua, Hezekiah, and, most of all, when, even at the full moon, the earth was veiled in darkness at the Saviour's death.

We must not, however, conclude, without viewing the sun, being the centre of our system, as the centre of attraction. By it the planets, among which is the sphere on which we live, are retained in their orbits, and to it they are indebted for light, heat, and motion. If we please ourselves with the theories of light, colours, and vision, we should not forget, that but for the solar beams, we should enjoy these blessings no longer.

But how great is the depravity of the human heart! the sun is deserving of our admiration, but mankind have not stopped here: how many, in almost every period, particularly in eastern countries, have been found worshippers of this "great light." The Israelites were repeatedly cautioned against this wickedness; frequent mention of the practice occurs in the sacred volume.* Happy is he who can "look through nature up to nature's God."

This glorious object has ever afforded matter of beautiful illustration, and glowing description; and the youth has read his Bible to little purpose, who has not been delighted with the more than elegant similitudes borrowed from it; especially that which mercifully reveals Jesus Christ—the only Mediator between God and man, as "the Sun of Righteousness, who, being the brightness of his Father's glory, rises on his church with healing in his beams."

N. N.

* Deut. iv. 15—19. Deut. xvii. 3—5. 2 Kings, xxiii. 11. Job, xxxi. 26—28. Ezek. viii. 16.

ANECDOTE.

To the Editors of the Baptist Magazine.

Dr. A. Maclaine, in a note in Mosheim's Ecclesiastical History, relates the following authentic anecdote, which, as it illustrates the gracious providence of God in frustrating the designs of the wicked, may be acceptable to those of your readers who have not before seen it.

"Queen Mary having dealt severely with the Protestants in England, about the latter end of her reign, signed a commission, for to take the same course with them in Ireland; and to execute the same with greater force, she nominates Dr. Cole one of the commissioners. This Doctor coming with the commission to Chester, on his journey, the mayor of that city, hearing that her majesty was sending a messenger into Ireland, and he being a churchman, waited on the Doctor; who, in discourse with the mayor, taketh out of a cloak bag a leather box, saying unto him, 'Here is a commission that shall lash the heretics of Ireland.' (Calling the Protestants by that name.) The good woman of the house, being well affected to the Protestant religion, and also having a brother, named John Edmonds, of the same mind, then a citizen in Dublin, was much troubled at the Doctor's words; but watching her convenient time, while the mayor took his leave, and the Doctor complimented him down the stairs, she opens the box, takes the commission out, and places in lieu thereof a sheet of paper, with a pack of cards wrapped up therein, the knave of clubs being faced uppermost. The Doctor coming up to his chamber, suspecting nothing of what had been done, put up the box as formerly. The next day going to the water side, wind and weather serving him, he sails toward Ireland, and landed on the 7th of October, 1558, at Dublin. Then coming to the castle, the lord Fitzwalters, being lord-deputy, sent for him to come before him and the privy council: who, coming in, after he had made a speech relating upon what account he was come over, he presents the box to the lord-deputy, who, causing it to be opened, that the secretary might read the commission, there was nothing save a pack of cards, with the knave of clubs uppermost; which not only startled the lord-deputy and council, but the Doctor, who assured them he had a commission, but knew not how it was gone: then the lord-deputy made answer, 'Let us have another commission, and we will shuffle the cards in the mean while.' The Doctor, being troubled in his mind, went away, and returned into England; and coming to the court, obtained another commission: but staying for a wind on the water side, news came to him that the queen was dead; and thus God preserved the Protestants of Ireland."

This anecdote is said to have been copied from the papers of Richard earl of Corke, and is to be found among the MSS. of sir James Ware.

Peckham. T. T.

Obituary.

ESTHER GREEN,

(late of Stratford, Essex.)

Died, on Lord's-day, October 20, 1816, at Bromley, Middlesex, Esther Green. She was a member of the church at Bow, under the pastoral care of the Rev. W. Newman; having been baptized, with several other persons, Dec. 24, 1795.

She had suffered much for many years by rheumatic pains and effects; and it was frequently with much difficulty she attended to her business and domestic concerns, and the stated returns of public worship: but notwithstanding that,

she was active and diligent in business, and her place at meeting was very seldom vacant. She was not constitutionally of an even and tranquil temper; but though troubled about many things, she did not neglect the *one thing needful.* She had been accustomed to write in a book a considerable part of the texts she had heard preached from, by Mr. Booth and Mr. Newman, and occasionally by Messrs. Swain, Pearce, Fuller, &c. remarking how useful some of their sermons had been to her. Many were her doubts and fears with respect to her state and final safety; and she often expressed her anxiety and desire in the language of Mr. Newton's hymn on the subject, which she copied. In one place she had written, "I am afflicted in body, and uncomfortable in mind; but,

'Why should the children of a King
Go mourning all their days?
Great Comforter descend, and bring
Some tokens of thy grace,'

to my soul." She had been in business forty years, and no one transacted it with more care and punctuality, nor answered obligations more promptly. In domestic affairs there was good economy: "She looked well to the ways of her household." Suffice it to observe, she was a good and tender, but alas! in one instance, a grieved and sorrowful mother; which, probably, accelerated her death.

Her last experience, however, was eminently tranquil and comfortable. On the first day of her confinement she said to me, "I am perfectly calm, and I do not think this is the effect of stupor. This tabernacle will very shortly be dissolved, and in expectation of that event, I wish to mention a few things for you to attend to, as soon as my change has taken place." On mentioning them, I said, her request should be duly attended to and fulfilled. Her cough became very violent, and the difficulty of breathing did not immediately subside; afterward she was very composed and collected, and made every arrangement and settlement in which she was at all concerned. She did not once entertain a hope, nor express a desire, of recovery, nor discover the least reluctance at the thought of dissolution. She acknowledged herself a great sinner—was alive to her imperfections: "You know much of them," said she, "but I more; and under a conviction of them, I have no hope but in divine mercy through Christ—no hope but in his merits, blood, and righteousness." I said, If so, your sentiments, feelings, and desires, are expressed by those lines of Dr. Watts,

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus and my all."

She lifted up her hands, and said, "Yes, that is it, that is it." On the Thursday preceding her death, she was heard to say,

'Death! 'tis a melancholy day,
To those who have no God:'

But not so to the Christian:" She noticed, with grateful emotion, the kindness of friends; adding, in an elevated tone,

"Streams of mercy ever flowing,
Call for songs of loudest praise."

"Surely goodness and mercy are following me all the days of my life." On her daughter asking her if she was asleep, she said, "No; but I shall very soon sleep in Jesus." Often would she exclaim, "Why are thy chariot wheels so long in coming? Come, Lord Jesus, come quickly." One day she asked a friend if she thought it were possible for her present happy state of mind to be a delusion? She was answered, that such a suggestion must come from the grand enemy. She said, "Yes, but he has been a liar from the beginning." After a severe fit of coughing, she exclaimed, with much feeling, "It is hard work, but it will be harder yet." And added, "I have fought a good fight—I have finished my course: I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day; and not to me only—" the nurse interrupted by saying, I hope we shall all follow. "Ah!" she said, "it is prepared for those who love his appearing." On

the day before her death, she desired, that her grandaughter might be brought to her; on her approaching the bed, she said, "Mary, remember your poor grandmamma; but, above all, be sure you remember your Creator in the days of your youth." On the morning of her death, I read a chapter, and spent some time in prayer, to which she closely attended, and appeared engaged in, often adding her Amen. A few minutes after, the important change she expected and waited for, arrived, and her happy spirit took its flight to spend an eternal sabbath,

"Where low before his glorious throne,
Adoring saints and angels fall;
And with delightful worship own,
His smile their bliss, their heaven their all.

"Dear Saviour let thy spirit seal
Our interest in that blissful place;
Till death remove this mortal veil,
And we behold thy lovely face."

Her funeral was on Friday, the 25th day of October; and her remains were interred in the new burying ground adjoining the meeting-house in Old Ford; and on the Lord's-day following, the Rev. W. Newman preached a funeral sermon, from 1 Samuel, ii. 1, "Mine horn is exalted in the Lord."

Bromley. G.

MRS. JANE RICHARDS.

DIED, at Caerleon, April 18, 1816, aged ninety-four, Mrs. Jane Richards.—She was baptized at the age of fifteen, by the late Rev. Mr. Miles Harris, of Pontypool, at Castleton, Monmouthshire; and her future life evinced the sincerity of her profession. Some years afterwards, on her marriage, she became a member of the church at Pontypool, where she resided till the removal of her family to Caerleon, at which place she lived forty-nine years.

Mrs. R. was well known to religious persons of every denomination, and highly esteemed. She considered that where there is an agreement respecting the leading truths of the gospel, and their influence felt and exemplified, persons should agree to differ on subjects of minor importance. In her, religion was an abiding principle. It grew with her years, and discovered itself in all the stages and conditions of a long and useful life. Her exemplary prudence, forbearance, and strict adherence to the letter of scripture, might appear to some persons as an unnecessary scrupulosity; but she often repeated the apostle's words, "*And be found in him, not having mine own righteousness.*" Her observations on persons and things, to the last were very accurate, and her memory retentive. When a child, at the recommendation of her pastor, she had committed several parts of scripture to memory; particularly the ninety-first Psalm. Seldom a day passed but she recited it, and deriving from the practice a most salutary influence, recommended it to her children, and her children's children, whose spiritual interest lay near her heart, and which she made her principal concern to promote. Several of them can recollect her solicitude to impress on their minds, as soon as they were capable of thinking, the importance of the fear of God, which will never be wholly effaced.

Mrs. Richards, confined to her bed through extreme weakness, five weeks only before her death, improved every opportunity of speaking a suitable word, as from a dying person, to her numerous friends who were daily calling to see her. Her death-bed was made solemnly cheerful to all her friends, by the placid resignation and heavenly temper she manifested; by her continually noticing the mercies of God to herself and family; and her fervent prayers that she might meet them all at the right hand of the Judge on the last day. She would frequently say, "Oh! what is all the world without an interest in Christ. *He is all and in all.*" She died in the act of praying. "My dear heavenly Father," were the last words that could be understood. "He, having guided her by his counsel, afterwards received her into glory."

Review.

Christian Baptism; or an Attempt to ascertain the Design, Nature, and Subjects of the Ordinance; being the substance of a Sermon preached May 12, 1816, *at the Baptism of nine Persons, on a Profession of Faith, at the Baptist Meeting-house, Ely-place, Wisbeach. By Joseph Jarrom.* Sold by Mann, Commercial-road; Button and Son, Paternoster-row, &c.

In a short preface, the author modestly disclaims, "on the score of novelty," any recommendation of his sermon to the religious public; the subject having been so frequently discussed, and, in many instances, by persons of erudition and eloquence, that any addition or improvement are not ordinarily to be expected. "His aim," to use his own words, "has been to furnish his friends, especially those of his own congregation, in whose instruction and edification he feels a peculiar interest, with some of the principal reasons on which their own practice, as Baptists, is founded, and with answers to some of the most plausible objections urged against it."

We feel no inclination to agitate this controversy, much less to assume the tone of boasting, "that we expect not that any thing that deserves the name of an answer to this discourse, will soon appear." We scruple not, however, to say, that whoever will be at the pains of perusing it, will perceive that the author has shown himself to be a man of reading and reflection, and that he has comprised within a short compass the substance of the arguments in favour of believers' baptism, together with an answer to objections; and while he writes with the manly firmness of one conscious of having truth on his side, he has indulged in no expression, that we have perceived, indicative of bigotry and uncharitableness.

The following paragraph, while it affords a specimen of the author's talent, and applicable to *present times*, will probably recommend the discourse to the perusal of our readers:

Reasons for rejecting Pædobaptism. p. 47:

"1st. *There is no precept in the scripture for it, nor any plain account that it was ever practised by our Lord, or the apostles.* An express command from Christ, or an evident instance of its being performed by the apostles, would be sufficient authority for the practice, and remove all doubts concerning it; but there is neither one nor the other in all the Bible. We read of *men* and *women* being baptized, but nothing about the baptism of infants. Those scriptures which are adduced by Pædobaptists, as implying it, we shall afterwards consider; at present we only say, what all must admit, that in the scripture there is no express mention of it. Now, on the supposition that it is to be practised, this is a most extraordinary circumstance. Our blessed Lord must have been remiss in the revelation which he has made. There is a practice of a positive nature to be observed by his followers, and yet it cannot be proved, by any thing which he hath said or done, or by any thing said or done by his apostles, that he has instituted it. Surely he would not leave his appointments in an uncertain state. The sacred historians had the best opportunity for mentioning the baptism of children, had it existed; and considering they have related other particulars concerning them, of much less importance, it cannot rationally be doubted that had it been practised, they would, on some occasion or other, have mentioned it. Their silence respecting it cannot be accounted for, but on the supposition, that in their time it did not exist. *Pædobaptist missionaries, in relating their proceedings among the heathen in modern times, mention the baptism of children, as well as of adults.* What other reason can be imagined for this difference between the accounts respecting them, and those which regard the apostles, than *this*, that the latter were not Pædobaptists?"

Other extracts, equally in point, might be adduced. "The facts will remain facts—and the evidences will remain evidences—not easily controverted, and certainly not easily confuted."

A Collection of Facts and Opinions relative to the Burning of Widows with the dead Bodies of their Husbands, and to other destructive Customs prevalent in British India. By William Johns, Member of the Royal College of Surgeons, London. Gale and Fenner. 1816. 2*s.* 6*d.*

THE subject, and many of the incidents of this pamphlet, are not altogether new to the British public; but we are not aware that such an accumulation of evidence, and variety of authentic detail, were ever before exhibited in a form so convenient and desirable; and we trust that this book will be instrumental in removing the evils which it describes. The reading of it gave us so much pain, that it would have afforded us some consolation to have been able to persuade ourselves the whole was feigned, or even exaggerated: but, alas! it is a tale too true. Every one who reads this work, will be moved by its heart-rending narratives; but very different from the effect of tales of fictitious wo, the excitement of painful feeling in this case cannot but be salutary. We sincerely wish that this work may find its way to the hearts of those, who possess the power of changing their own painful feelings into pleasurable sensations of the noblest kind, by extinguishing at once, and for ever, these horrid practices.

The information which Mr. Johns furnishes, is included under the following heads, viz.:—

Burning of widows—Widows and others buried alive—Suicide by drowning, &c.—Infanticide—Exposing the sick and aged—Swinging festival—Juggernaut—Human sacrifices.—To which is added, a collection of opinions, both in and out of Parliament, on these abominations and cruelties.

Under each of the above-mentioned heads, is given a variety of authentic instances of inhumanity and suffering, enough to shake the firmest nerves, and melt the hardest heart. As the melancholy result, it is observed, page 84, "From the latest and most moderate calculation, a calculation believed by competent judges to be very far short of the actual number, FIVE THOUSAND WIDOWS are destroyed annually on the funeral pile in Hindoostan. The whole number computed to perish annually by these destructive practices generally, is TEN THOUSAND FIVE HUNDRED."

If it could be supposed, that any one possessed sufficient effrontery to deny the existence of these enormities, or to extenuate their magnitude and prevalence, the evidence accumulated in the work before us, must put him to silence. Nothing can be more clear than that they do exist, and to a horrible extent. This does not now rest upon the validity of antiquated, and almost obselete books of travels, but is affirmed by the undeniable testimony of living witnesses. The authorities quoted by Mr. Johns, are numerous and indisputable. In addition to some of the most eminent travellers, are the names of Buchanan, Carey, Ward, Marshman, Chamberlain, Moore, Lawson, and others. The numbers given above, will enable our readers to form some idea of the magnitude of the evil.

With respect to the desirableness of putting an immediate end to these abominations, we would suppose there could not be two opinions. If any thing could be offered against this, the fallacy and absurdity of which would not be so immediately evident and glaring, as to render it incapable of further exposure, it is the assertion, that these sufferings are voluntary, and desired by the victims themselves. Admitting this, surely it forms no reason why it is not desirable that these cruelties should cease to be practised; but the opinion that these things are voluntary, is the result of Brahmanical imposture. In point of fact, these poor creatures are, for the most part, impelled and goaded on in a manner shocking to humanity.

Even in those instances in which the victims approach voluntarily this infernal altar, they are frequently constrained by actual force to consummate the sacrifice. Our readers shall judge for themselves:

"March 2, 1802. This day we witnessed the burning of two women. One or two of our brethren said, they saw one of them struggling to get up and come out; *but she was immediately prevented by the Brahmins.*" Ward, p. 25.

"In Orissa when the wife of a man of rank burns, all his concubines must burn with her. In the event of their refusal, *they are dragged by force* to the place, and pushed with bamboos into the flaming pit." Buchanan, p. 27.

"Dr. Marshman witnessing one of these horrid tragedies, and expostulating with the Brahmins, one of them answered, 'that the woman burnt herself of her own free choice, and that she went to the pile as a matter of pleasure.' '*Why, then, did you confine her down with that large bamboo?*' '*If we had not, she would have run away,*' was the answer of the Brahmin." p. 29.

At another time, a poor creature "struggled to get out of the flames. Her father perceiving this, called to the people standing by, *to beat her back.* They instantly obeyed, *and literally beat out her brains, while she was endeavouring to escape.*" Moore, p. 31.

In another instance, "The fire was kindled, and the woman's clothes consumed; but she struggled, and got out of the flames, and attempted to run away, intreating her pursuers to spare her life. But, alas! intreated in vain; —she was seized and destroyed." Moore, p. 43.

We might go on making extracts of this kind; but surely these will suffice. It appears, too, that on these occasions, intoxicating substances are sometimes administered to the females, in order to take advantage of their consequent insensibility.

In the opinion of men the most enlightened and informed in India affairs, the suppression of this murderous system is practicable, and practicable without difficulty or danger. It is no where prescribed in the Shasters, so that it is not properly speaking a part of their religion: the Mahomedans, where they rule, invariably suppress it; and it has been stated, we hope on sufficient authority, in one presidency of our own government in India, it is entirely abolished, and in other districts, some of the evils have been removed; yet no difficulty has occurred—no ill consequences have followed.

At the end of the work there is a singular document, containing "the Regulations of the Bengal Government relative to the burning of Widows. Anno 1812."

Had we not been restrained by the regard due to our limits, we could willingly have written much more; but should we have excited the attention of our readers to the subject, and induced them to peruse the work, we shall not have written utterly in vain. We are, however, not very sanguine. The countries where these things occur are very distant from us; and we know how little susceptible the human heart is, when the objects are far removed either in time or place.

The hidden Life of a Christian, exemplified in the Diary, Meditations, and Letters, of a young Minister, published from authentic Manuscripts, by Thomas Gibbons; with a recommendatory Preface, by the Rev. W. B. Crathern, Dedham, Essex. Sold by Marsden, Colchester; Simpkin and Marshall, London, &c. 1816.

THESE memoirs were first published by Dr. Gibbons, in 1752, from manuscripts delivered to him by the sister of the deceased, in his own hand, with an injunction to conceal his name.*

* It may gratify some of our readers to be informed, that the worthy young minister was Mr. Timothy Thomas, the son of the Rev. Timothy Thomas, Baptist minister, at Pershore, in Worcestershire. The father was grandson of the Rev. John Evans, of Wrexham, whose son was Dr. John Evans, the author of two volumes of sermons on the Christian Temper. Mr. Timothy Thomas, (the father,) was

A great part of the Diary was drawn up at a very early period of life. He was the subject of serious impressions when very young; and, at twelve years of age, he made a solemn dedication of himself to the Lord. "I am resolved," says he, "in God's strength, otherwise of myself I can do nothing, for the future, to make the glory of God my aim and end in every thing I go about. I have ventured my soul on Christ, and given up my all to him. I cannot but abhor the thought of going back. *He giveth more grace.* The Lord give me more as I need it. I would not forget this day, wherefore I date it June 3, 1711."

When he was fourteen, he joined his father's church. While he felt the deepest sense of unworthiness, he rested his hope with firmness on the sure foundation. "On thee," says he, "O Jesus, who art almighty to save, whom God hath made strong for himself, do I venture my soul; but no *venture* at all on such a sure foundation. Here I rest, and stay my whole soul, a sinking soul, under whose weight the shoulders of an archangel would bow."

When he was about eighteen, he was desired by some friends to turn his thoughts to the work of the ministry, for which his father had designed him, if God so inclined his heart; in reference to which, he observes, "By reason of some conversation with my friends, my thoughts were this evening especially led to what my relations have desired I might be, if it were the will of God, even and with awe do I speak it, (trembling at my own unworthiness) *A minister of Jesus Christ.* Though unworthy of so great an office, and high calling, yet in an humble manner, I am willing, if God would touch my lips with a coal from the altar, to say, *Here am I, send me.* And when God sends, he gives qualifications, which I humbly and entirely expect from him. Here is learning of divers kinds, in the prosecution of which, I rise up early, and sit up late; yet I hope I can say with my whole heart, that my dependance is ten thousand times more upon the teaching of the Spirit, than all this learning."*

We regret that our limits will not allow of more extracts, highly interesting, from this valuable work; for the Diary, Meditations, and Letters, are all excellent. They are adapted to the young, and especially to those who in the bloom of life are sinking into the grave—and young ministers will find much to edify and improve them.

We can only notice the happy manner in which he finished his short course.

The day before he died, he tuned, as far as he was able, an anthem, and said, "*My soul doth rejoice, and therefore I sing.*" About four o'clock the next morning, having turned his eyes to one of his friends, he whispered, in a feeble, interrupted voice, but yet distinct enough to be heard, "*Peace—Praise—I have peace,*" and so expired.

On the Education of Roman Catholic Children, and the Rejection of the Bible by their Priests: chiefly extracted from the Reports of a Select

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very popular and useful at Pershore, for twenty years. He died January 10, 1716, aged 40 years. The son survived him but about four years, and died of a decline, in his 22d year, 1720. Both father and son were buried in the parish church-yard at Pershore, where a handsome tomb-stone records their names. The worthy sister, to whom Dr. Gibbons dedicated the work, was Mrs. Gillam, the mother of the late Mr. Gillam, of Worcester, whose widow, and some of his children, now reside in that city; a family well known, and highly respected.

* In the preface, Dr. Gibbons intimates, "that he finished his course quickly, after his entrance upon the ministerial office." It appears that he preached at Pershore, more or less, as his state of declining health would allow, for two or three years.

Committee of the House of Commons, &c. Second edit. 1816. Baldwin, Cradock & Joy. 1*s.* 6*d.*

THIS pamphlet will be found highly interesting to all those who feel an interest in the general education of the poor. Much important information was elicited by the examination of Thomas Augustine Finigan, Mr. John Kelly, Rev. Edward Norris, Joseph Fletcher, Esq. Mr. W. Freeman Lloyd, Mr. Joseph Booker, Wm. Blair, Esq., Charles Butler, Esq., Montague Burgoyne, Esq., Rev. James Yorke Bramston, Rev. James Archer, Rev. Richard Horrabin, Joseph Butterworth, Esq. M. P., Bishop Poynter, Vicar Apostolic, &c.

Monclar, speaking of the plan of education adopted by the Jesuits, observes: "The Bible is unknown to their students; they wish to conceal it from the whole world, since their own condemnation is recorded in that divine volume."

"Several persons," says Dean Milner, "and even some of our leading senators, suppose that Popery has long since been abundantly meliorated; but I wish *they* may not be nearer the truth, who think that the spirit of Protestantism has greatly degenerated."

We are gratified in perceiving the laudable attempts now making, to instruct the children of the Irish Catholics in different parts of the metropolis. When we were first informed of the school in St. Giles's, (to which the first of these examinations refers), we augured the most beneficial results, provided the predominant influence of the priests did not prevent the parents from sending their children to receive instruction by reading the scriptures! By the annual reports of this school, which we have seen, it appears, that these clergymen, who may be justly charged with "taking away the key of knowledge," have used all their influence to defeat this benevolent purpose; we are happy to add, to a great degree in vain. We quote the following from page 11, to show our readers the reasons for the priestly opposition which has been expressed.

The Committee, in addressing Mr. Finigan, the master of the school, say:

"You have said, you do not interfere with the religious principles of the children; what do you mean when you say you have met with unprecedented opposition from the Roman Catholics?—We make use, as a reading book in the school, of the approved version of the Holy Scriptures: the Roman Catholic clergymen are averse to that; they will not allow the children of Roman Catholics to read the scriptures at all. What I mean by not interfering with religious opinions is, that we introduce or use no Creed, Catechism, or Confession of Faith; but leave the children to attend such places of worship as their parents prefer, and to be instructed in their peculiar modes of worship by their own clergy.

"Their objection is to the children being taught to read the scriptures?—The parents entirely approve of it, and wish their children to be taught to read them: but the Catholic priests oppose it, and threaten the parents to deprive them of their religious privileges, if they suffer their children to read the scriptures; and have done so in many instances." p. 11.

The examinations of several Catholic priests recorded in this pamphlet in relation to the principle of education adopted in the St. Giles's school, have led fully to a developement of their principles respecting Catholic children being taught to read the Protestant version, or even their own version of the scriptures. The most singular of these is that of Dr. William Poynter, Roman Catholic bishop, and vicar-apostolic of the London district. We can only give a short extract:

"Suppose a school taught without Catechism of any kind, without any obligation to go to church, and without any religious instruction of any kind, what objection would there be to Catholics sending their children there, they being free to give them religious instruction according to their own principles out of school?—I say, that it is not advisable that Catholics should send their children to such a school.

"Suppose that in those schools the children are taught lessons from the scripture, but without any comment, should you consider this as removing

the difficulty in any degree?—*No, I should not.*

"How?—*Because I do not consider the mere reading of the scriptures is a proper mean* of communicating the necessary religious instruction to children.

"Do you consider that it is any objection to sending children to those schools, that portions of the scripture are taught without comment?—May I beg to ask, whether the Committee speak of the Catholic version, or any other?

"No, the Protestant version; but supposing the selection to be made of passages which are the same in both versions?—I answer, that I could not, *in any manner*, approve of any Catholic children reading the Protestant version of the scriptures.

"Suppose the version is taken of those passages in which the two do not differ?—*Even in that case I should think it contrary to my duty, and the constant discipline of the Catholic church, to permit it.*

For what reason?—The reason is, that the Catholic church considers the sacred scriptures as a precious deposit, which was originally committed by the apostles to their immediate successors, and that the Catholic church has always carefully preserved it, as it were in its archives, and has never permitted the faithful to read any other edition or version, which is not duly sanctioned and authenticated by the authority of the Catholic church; consequently, I should act contrary to the constant discipline of the Catholic church, if I were to approve of the Catholic children reading a version of the sacred scriptures, which emanates from a body of Christians not in communion with the Catholic church. Those are the principles of my answer.

"Suppose passages were taken, which are exactly the same in the two versions, would the objection still occur?—If the passages be taken from a version made by any body of Christians not in communion with the Catholic church, *the objection would be the same.*

"Although the words are the very same?—*Yes;* because by approving it I should give a sanction to a version made by an authority which the Catholic church in spirituals does not acknowledge." p. 44, 45, 46.

We refer our readers particularly to the examination of Joseph Fletcher, Esq. and of several Roman Catholic priests, respecting a school at Shadwell, called "The British Union School." The regulations of this school provide, that *lessons* consisting of *whole chapters of the Bible* should be used in the school. We are happy to find, that notwithstanding the declaration of the Rev. Richard Horrabin, that the Protestant scriptures could not be allowed in the school without the consent of the Vicar Apostolic—and of Dr. Poynter, who fills that office, that under no circumstances even *extracts* from these could not be permitted; yet that the British Union School contains several hundred of Irish Catholic children who are in daily attendance; and that *whole chapters* of the scriptures from both Testaments are used by the consent of the priests! Thus, it seems, they are in practice violating the principles avowed by them before the Committee of the House of Commons. We cordially wish success to both of these establishments, and congratulate the founders, both of whom are of our denomination, upon the success which has attended their attempts to enlighten the minds of this long neglected class of our fellow subjects, who, though amounting in the metropolis to many thousands, yet the Catholic schools in London do not admit twelve hundred. See examination of Charles Butler, Esq. page 29.

It affords us pleasure to hear, that another school of this kind has been lately established on Saffron-hill, which already contains 117 children. About 100 adults, (Roman Catholics,) have also been instructed to read the Holy Scriptures, in an evening school by Mr. Finigan.

The Portsea Collection of Missionary and Devotional Hymns, for the use of Christians of all Denominations at their Monthly and Annual Missionary Meetings, and at Prayer Meetings. By a Friend to Missions. Horsey, &c. Portsea; Kent, and Button & Son, London. 2d edit. bound 1*s.* 6*d.*

The editor states in the preface: "The remarkable outpouring of a missionary spirit on the Christian world in these latter days, has rendered monthly and anniversary meetings so general among the followers of our Lord Jesus Christ, that a sufficient variety of hymns

suitable to such occasions, has not been found in any of the valuable publications used in our worshipping assemblies."

The editor has certainly selected some valuable and appropriate hymns, which are well adapted to animate the devotions of Christians at prayer-meetings for the spread of the gospel. One strong recommendation of this small work is, that being sold at eighteen pence, it may be purchased by those who cannot afford a larger sum! Should another edition be thought necessary, we suggest the propriety of an index being appended, which would be a useful improvement; several typographical, and other errors, may then be corrected.

Periodical Accounts relative to the Baptist Missionary Society, No. XXX. pp. 80, *with a List of Subscriptions*, &c.

This Number commences the sixth volume, and contains much of that sort of "good news from a far country, that is like cold water to a thirsty soul." The preface calls up the grateful recollection of the friends of the mission, for the singular success that has attended the labours of the missionaries, especially as it relates to the translations of the scriptures. The general contents of the Number are interesting, but there are some parts which are peculiarly so. As we shall probably give some extracts from this work in our Missionary Retrospect, we shall conclude this short notice by copying a note at the foot of the page which refers to Mr. Felix Carey being appointed an ambassador by the Burman government to Bengal.

"We fear more for this poor young man from the snares of prosperity, than from all his former calamities. His good father laments in a letter to Dr. R. that his son is 'shrivelled from a missionary into an ambassador.' Let all his father's friends pray, that God would recover him from a state of religious declension."

We understand that No. XXXI. will contain a New Memoir of the Translations just received, in which the Lord's Prayer is given in thirty-three different languages. (See some specimens in p. 72.)

The Compassion of Jesus Christ to Children; exemplified in a Dialogue (founded on facts) occasioned by the Conversion and happy Death of a Child. By John Chin. 2d edit. pp. 40. 4*d*. Whittemore, Paternoster-row.

Among the most auspicious features of our times, the attention paid to the best interests of our youth, solicits and deserves particular notice. These have often been effectually served by a happy combination of the entertaining and instructive. On which account we are glad to be informed, that two thousand copies of the above little piece are already in circulation; and that a second edition has been demanded.

The writer, who, while solemnly appealing to the consciences of the parents, affectionately endeavours to allure our children to the paths of piety, is entitled to our sincere commendation. But the most gratifying reward for such exertions must be to learn, that many a *Sarah Careless* has become a *Jemima Hopeful*, and many a *Jane Candour* a *Sophia Lovely*.

LITERARY INTELLIGENCE.

In the Press.

A Sermon occasioned by the lamented death of the late Rev. Andrew Fuller, preached at Calcutta by the Rev. W. Ward, one of the Baptist Missionaries at Serampore.

Just published,

A second edition of a collection of Religious Letters, from books and manuscripts, suited to almost every situation in the Christian life. Selected by John Brown, Minister of the Gospel, Whitburn.—To this edition are added several excellent letters lately come to hand.

Missionary Retrospect and Foreign Intelligence.

BAPTIST MISSION.

Circular Letters have been received from Serampore, as late as January, 1816. We are enabled to furnish our readers with a few extracts, hoping thereby to contribute in keeping alive that animated feeling, which leads many to pray, "Let the whole earth be filled with thy glory." Amen, Amen.

SERAMPORE AND CALCUTTA.

On the 1st of January, 1816, a sermon was preached in the chapel at Lall-bazar, at Calcutta, by brother Ward, in favour of the Benevolent Institution in that city, from Deut. xv. 7, 8. The collection made after a discussion of this very appropriate text, amounted to 386 rupees, and the subscription for the last year was 11,758 rupees, 8 annas, 6 pice.

Our brethren Lawson and E. Carey labour with great diligence, and we hope not without success; brother Lawson writes thus: "We are going on much as usual in Calcutta. I hope our young people are gradually advancing in divine things; O may they be our joy here, and crown of rejoicing in glory. We have set them to work in the formation of a society, for visiting and relieving the poor, and which is to be called, "The Juvenile Charitable Institution:" the rules I will send you in due time, when a little more matured.

"The young people seem to enter upon this new thing with delight, and I think it will be the means of uniting them together, and calling forth their gifts; as reading the sacred scriptures, expounding, and prayer, are to be attended to upon every visit. Our congregation in the fort is enlarged, as a regiment from Berhampore is lately arrived, amongst which are our brethren lately baptized by brother Marshman.

"Gorachund has given us an account of a visit he paid this month to Moori-rampoora, near Serampore: he says he had about fifty persons to hear him; being asked, how long he had been a Christian? he said, about eight years. Some said, 'we shall follow;' others declared, that the commands of Christ could not be kept. On another occasion, at Khurdah, he and brother Smith met with a rich Hindoo, who declared, he would not hear them, unless they would renounce their present clothes, and cover themselves with ashes. A Mussulman schoolmaster acknowledged, that he honoured Christ as the spirit of Alla, and that he would teach his scholars the words of the Testament. Another man said, 'these persons come to deceive us.' In another instance, their hearers acknowledged, that the Serampore missionaries were performing a work of great merit, in devoting themselves and their property to make the people wise. A rich man, Sookhuchura, said to Gorachund, 'You are the son of a respectable man, but have lost cast by eating with Europeans; come to me, and I will place you among your friends again.' Gorachund declined the offer."

PATNA.

Brother Thompson, of Patna, has lately visited Benares, where he conversed with another very rich Rarhee brahmun, who has long been alienated from the Hindoo idolatry: of his visit to this man he thus writes, dated Chunar, Dec. 31, 1815: "Beside making known the word, and distributing it in the town of Kashee, and in some temples on the banks of the Vuruna and Ganges, I have (agreeably to an invitation,) visited Baboo-juya-Narayuna, a respectable and learned native of Bengal. I find he has long been inquiring after the truth; and for this purpose, reads with close attention, not only the sacred scriptures in English, Bengalee, and Sungskrit, but also other books elucidatory of the scriptures. He reads and talks of Christ and his salvation very freely to a number of Hindoos, whom he terms *private Christians*. How far they deserve the name, the day will declare; I certainly felt more pleasure and encouragement in their company, than in that of many nominal professors. I frequently visited the Baboo, and at his and his friends' entreaty, I let them have portions of God's word, tracts, and hymn-books, in Hindoo, Bengalee, Punjabee, Sungskrita, and Oordoo; the catechisms, and your Bengalee pamphlet, were read and received with avidity. Juya-nara-yuna is erecting a large house, intended for a school, to teach the natives English; he

says, 'Jesus Christ has done great things for me, and by his name I hope to be saved;—shall I not then teach my countrymen his true and holy religion?' He offered me 200 rupees per month to superintend the school, and remain at the station as missionary; but I told him, I already had a station, which would be left unprovided for, as missionaries were few; and referred him to you."

CHITTAGONG.

From brother De Bruyn's journal it appears, that the natives who are called Mugs, had attended, during the month, with great diligence; almost every day presenting new inquirers. Respecting the persecution the Christian Mugs had undergone, we learn from the journal, that the judge of the Ranee had decided in favour of the Christians, and had ordered the persecutors to pay the costs. Brother De Bruyn adds, that the Christian Mugs are now in good spirits, blessing the Saviour, and sending their salutations to the brethren at Serampore. On one occasion, twelve Mugs, from Arracan, called for instruction. On the 30th of December, he baptized two Mugs, in the presence of two hundred people. On the 6th instant, sixteen members sat down at the Lord's table. On the 26th, he says, six Burmans, from Pegue, called for books, saying, that their raja possessed the gospels; but that they could not obtain them. Brother De Bruyn gave them six books; other Burmuns had also called for books. These are the fruits of the Rangoon mission, by which these Burman books have been supplied; so that we see the gospel is like a spring of water, if it cannot find a passage in one direction, it forces its way in another.

Several other letters, equally interesting, will appear in No. 31 of Periodical Accounts, which may be expected shortly.

MEMOIR OF THE TRANSLATIONS

at the end of the year 1815; *lately received from the Missionaries at Serampore.*

At the close of ten years, from the time the Baptist missionaries matured their plan for giving the scriptures in the various languages of India, they have, in this memoir, given us a review of the progress of their invaluable labours, from whence it appears, that "the whole of the scriptures have been published in *two* of these languages; the New Testament, the Pentateuch, and the historical books, in *four*; the New Testament, and the Pentateuch, in *five*; the New Testament alone, in *six*; four of the Gospels in *eight*; and three of them in *twelve*; while in *twelve* others, types are prepared, and the gospel of St, Matthew is in the press."

They calculate, that an edition of the New Testament may be secured for the inhabitants of either of the provinces of India, for about five hundred pounds! "And were any friend," they add, "either in his life-time, or in his will, to devote five hundred pounds to this purpose, the effect of it might continue operating from generation to generation, till time itself shall be no more."

The Appendix contains specimens of the Lord's Prayer, and the two principal tenses of the verb "to be," in thirty-four languages. "It was originally intended," they say, "to confine these specimens to the cognate languages derived from the Sungskrit, which are given here, twenty-eight in number: but it was supposed that the insertion of the specimens in the Pushtoo and Bulochee, the Khassee and the Burman languages, would serve to illustrate the subject by showing both, westward and eastward, where the Sungskrit language ceases to influence others, the Pushtoo and Bulochee languages, to the west of Hindoostan, appearing to differ as widely from the cognate languages of Sungskrit origin, as the Khassee and Burman to the east. A specimen of the Lord's Prayer in Sungskrit seemed also desirable: we have, therefore, added two, the first is that which stands printed in the Gospels, while the second specimen includes every Sungskrit word found in the Bengalee specimen. The Sungskrit of this is equally pure with that of the other; but the words thus become the basis of the various cognate languages, are perhaps less in use than those which compose the first Sungskrit specimen. Such, indeed, is the copiousness of that language, that ten specimens of the Lord's Prayer might be given in it, all equally pure, but all different from each other. To close the whole, a specimen of the Lord's Prayer is added in Chinese, not as a document to illustrate any fact, but merely because to some it may be pleasing to see the Lord's Prayer in this language added to the rest. This makes the number of languages in which the Lord's Prayer is exhibited, thirty-four, and the number of the specimens, thirty-five."

For the gratification of the curious, we select *three* only of these specimens, *viz.* the Sungskrit, the Affghan, and the Chinese:

THE SUNGSKRIT LANGUAGE.

The Present and Past Tenses of the Verb "to be."

PRESENT.

Singular.	*Plural.*
Uhumusmi, * I am	Vuyurng smus, We are.
Twumusi, thou art.	Yooyung smus, yeare
Ta usti, he is.	Te sunti, they are.

PAST.

Singular.	*Plural.*
---|---asung, I was.	——asma, We were.
——asees, thou wast.	——asta, ye were.
——aseet, he was.	——asum, they were.

The Lord's Prayer.

"He swargusthasmutpitus, tuva nam puvishyute, tuva rajyumuguchchhutoo kriyute, tuvestung yutha swurge tutha prithiyung. Usmakung jeevunarhung, bhukshumusmubhyuma dya dehi, usmakumrinumusman khumapuya yutha vuyumusmakumudhumumurnan khumapuyama, usman pureekshayang ma nuya, kintwusman mundanmoc huya, yuto rajyung purakrumo mahatwyuncha surveda tuviva. Amen."

Another specimen.

"He nos swurgustha pitus, tuva nam puvitrung manyutang, yut ha swurge tutha prithivyang tuveshtung kriyutang, udyasman nit ya bhukshyumusmubhyung dehi yuthavuyung swurindhrituvutus kshumumuhe tuthasmudrinung kshumuswa, pureekshayamusman ma nuya, apudustwusman puritrahi yuta asurvukshunung rajyu shukti gouravani tuva. Amen."

THE PUSHTOO or AFFGHAN.

"This language, as has been stated in a former memoir, is spoken beyond the Indus, by a people respecting whom, perhaps, a greater probability appears on the side of their being descended from the ten tribes of Israel, than can be urged relative to any other nation. O when shall they begin to 'return, going and weeping'—when shall they begin 'to seek the Lord their God!' † In the Lord's Prayer, as given in this language, although nearly half the words are familiar to us, through their being current in Bengalee and Hindee, yet scarcely four of them can be traced to the Sungskrit language. It is therefore evident, that here the languages derived from the Sungskrit, end on the western side of India.

The two principal Tenses of the Verb "to be."

PRESENT.

Sing.	*Plur.*
Zoo em, I am.	Monga zoo, We are, &.
To e, thou art.	Taso yue.
Huga duh, he is.	Hugawra dee.

PAST.

Sing.	*Plur.*
——oowam, I was.	—— woo, We were, &c.
—— we, thou wast.	—— we.
—— wo, he was.	—— woo.

The Lord's Prayer.

"Pular chumonjuh juh pasmanke ye, nom suta dupak we, badshahee suta duzhuruh we, aw darung luka juh pubuhekhtke duh pujumkuh daraduh suta jaree see. Rooti duhuree orjee monguhluruh pudee orj wumonguhta rakuruh, aw darung luka kurusdarano khuplolura monguh wubukho turjonuh shumonguh wubukshee, aw monguh pajmaikhtke muh ajwuh, bulkuh luhbudeschehhuh monguh khalas kuruh, dupara dudeeh juh badshahee aw koodrut aw loyee tur orjee dabuduh por luhugahchekhuh to anyee. Amen."

THE CHINESE.

"In the Chinese, the Pentateuch is put to press; but various circumstances have occurred to retard the printing. The method of printing with moveable types being entirely new in that language, much time is necessarily requisite to bring it to a due degree of perfection. The present type in which we are printing, is the fourth in size which we have cut, each of which has sustained a gradual reduction. This last, in which we are printing both the Pentateuch and the Epistles, is so far reduced, that, while a beautiful legibility is preserved, the whole of the Old Testament will be comprized in little more than the size of an English octavo Bible; and the New Testament will be brought into nearly the same number of pages as an English New Testament. The importance of this in saving paper, and in rendering the

* Separated, Uhung-usni, twung-usi. The Sungskrit verb has the Dual number also; but as the other languages have it not, it is omitted in the Sungskrit.

† See Jer. l. 4, 5.

scriptures portable, appeared such as to induce us to risk the delay which would be unavoidably occasioned from every character being cut anew both for the New and Old Testament. Another circumstance, however, has added to the delay: while preparing these types, we put to press an elementary work in Chinese, under the name of "Clavis Sinica," which when once begun, it was requisite to finish. This work, together with the text and a translation of the *Tahyoh*, a small Chinese work added by way of appendix, forms a volume of more than six hundred 4to pages. Before it was fully completed, however, we were requested to print brother Morrison's Grammar; and this work it appeared desirable to finish also with as little delay as possible. The unavoidable employment of our Chinese types and workmen, in printing these elementary works, which together exceed nine hundred pages, has, of course, much retarded the printing of the scriptures; but as the last of these works will be finished by the end of August, we hope, in future, to proceed in printing the scriptures with little or no interruption. This preparatory work, however, if it has retarded the mere printing of the scriptures, has not been without its advantages in improving the translation of them. In this department much progress has been made; in addition to the New Testament, the translation of the Old is advanced nearly to the end of the prophet Ezekiel.

The two principal Tenses of the Verb "to be."

PRESENT.

Sing.	*Plur.*
Gnó sheè, I am.	Gnó-túng sheè, We are, &c.
Irr sheè, thou art.	Irr-túng sheê.
T'ha sheè, he is.	T'ha-túng sheê.

PAST.

Sing.	*Plur*
——tsái, I was.	——tsái. We were, &c.
——tsái, thou wast.	——tsái.
——tsái, he was.	——tsái.

The Lord's Prayer.

"Gnó-tung tsái t'hyen foŏ hoo, irr ming chhing-shing, irr wàng cheè, irr yuèn tsŏh-chhing yù tee yu yú t'hyen yen. Kin yih tsè oo-túng yih-kyen lyang-chhih, shyeà oo-túng foŏ-khyèn yao oo-túng shyeá foŏ kyèn gnó-túng chyèa yèa, wooh yùn oo-túng hyèn uy koŏ-hŏh, nái kyeù oo-túng chhih yú ngŏh-hyoong, khái irr wy chee kwŏh chee khynen chee yoong yu sheè sheè. Amen."

WEST INDIES.

(From "Periodical Accounts relative to the Baptist Missionary Society." No. XXX.)

Kingston, Jamaica. Mr. Lee Compere is removed to this station, having left his situation near Old Harbour, Saint Dorothy, on the pressing invitation of the negro Baptists, who amount to several thousands, in or near Kingston. He thinks there are among them a considerable number of truly pious people, though for want of some one to teach them the way of God more perfectly, they have been led into various extravagances and mistakes; and been split into parties, under the guidance of unskilful and ignorant preachers, some of whom have made a prey of them. But the most suitable remedy seems to be, allowing them a faithful minister of their own denomination; and the last accounts received encourage us to hope, that Mr. Compere, who has received a license from the mayor of Kingston, will be very useful among them. The charges given to Mr. Compere when he was sent out, to abstain most cautiously from all interference with political concerns, and to inculcate on all his hearers, and particularly on those who are slaves, the conscientious discharge of all relative duties, and especially to remind them of the instructions given by the apostles, to those in such a condition, [Ephes. vi. 5—8. Col. iii. 22—25. 1 Peter, ii. 18—25.] have been earnestly recommended to his attention, since his removal to Kingston; and we trust he is fully aware of their importance.

The following extracts are made from his last letter, dated August 5, 1816, received October 9.

'Lord's-day, July 6, 1816. I preached in the morning at six o'clock, again at half-past ten, and at half-past two in the afternoon; after which, I, for the first time in my life, administered the ordinance of the Lord's-supper, to about two hundred communicants. There are more than ten times as many, who have been members of the different Baptist churches, into which the negroes about Kingston have been divided; but in consequence of their circumstances as slaves, and the irregularities that have prevailed among them, we had no more at this time, who were admitted to communion. Their ignorance is so great, that I am obliged to assume more power than I should wish to take upon me, if there were a number of judicious Christians, with whom I could consult, and place any dependance on their judgment."

Lord's-day, 28th, he began reading the book of Genesis, at the morning prayer-meeting, with expository remarks, to enlarge the knowledge of his hearers. In the afternoon the congregation appeared to be exceedingly affected under the word, which excited him to pray more earnestly for divine influences on himself and his people. "I felt," he says, "as I never felt before, while speaking of the sufferings of the Redeemer. I could willingly have died in the pulpit. I enjoyed an unusual degree of utterance, accompanied with an agonizing desire of plucking souls as brands from everlasting burnings. In this frame I continued till my attention was arrested by the appearance of my audience. Many appeared exceedingly impressed, and the greater part were in tears. After the evening service I was so fatigued, that I was obliged to go very early to rest. This has been a distressing week: Mr. Burgar, the Methodist missionary, who got a license to preach in Kingston at the same time that I did, has exchanged worlds. How wonderful are the ways of God! He just allowed this young man to surmount the opposition that was made to him, (he had been twice refused a license,) and then he took him to himself. I think I feel this removal of one of the labourer's out of the Lord's vineyard, as much as any of their own missionaries can do. Lord's-day, August 4, 1816, I preached as usual, and administered the Lord's supper, after the evening service, to about four hundred communicants. In consequence of Mr. Burgar's death, I preached in the morning from 'The harvest is great, and the labourers few,' &c. In the afternoon I preached a funeral sermon for him, from 'For me to live is Christ, and to die is gain.' Do pray for us, and send us speedily as much help as you can."

N. B. It appears from former letters, that Mr. C. had used a great deal of time and pains, in examining those whom he admitted as members of his church; though the detail of particulars would render this account too prolix.

AMERICAN INTELLIGENCE.

NATIVE INDIAN TRIBES.

The *General Committee of the Charleston Association Fund* still continue their mission among the Catawbas.

How soon the Almighty may open the way for dispensing more largely the gospel of grace to the benighted heathen of the west, is known only to himself. The prospect, however, appears increasingly favourable.

The Rev. Mr. Ellrod, after having visited some of the natives in the northerly parts of Ohio, thus writes:

"Before I went among them, I sent a big Bible to a man of colour, who had been taken captive, and was, I understood, of note among them, and could read the scriptures. I hope he is a Christian. By him the Indians have obtained some knowledge of the scriptures; so that when I went among them I was received very affectionately. They are the remnants of several different tribes. Their chiefs have all along been friends to America, but are very suspicious. They are a cunning, docile people, and very inquisitive. They came in companies to see me, and let me know, by their intrepreter, that they came to know what that book said, and what it meant; and would ask, how the great Spirit made it—how it was kept ever since he made it—and if white people had not altered it since it was made. They asked all important questions about creation; and the fall of man;—and about the good Spirit, and the bad spirit; —and how Jesus Christ was the Son of God, and salvation by him; and how he was one with the good Spirit: and what effect it would have on their nation if they received this book;—whether there was not danger of white people cheating them in this book. Several seemed to approbate the doctrines of grace, and expressed a desire for good men to come among them to teach them; but still expressed their fears of being cheated. One old lady of note in her tribe came about six miles with her son, who, as it appeared, had been under trouble a length of time about her future state, and begged that I would not cheat her. She professed that she had believed there was a way the good Spirit could save her, but never knew until now. She was very particularly inquisitive in the doctrines of Christ's righteousness for our justification—his atonement for our sins—of faith in him—of repentance for sins and knowledge of forgiveness—resurrection of the dead—eternal judgment—and life everlasting. And while I endeavoured to explain these things to her from the scriptures, she rose, and took me by the hand, saying in her own tongue, for she could not speak a word in English, and the tears rolling down her cheeks, 'I love the good Spirit for so good salvation—I love his Son, he is sweet to my heart, he is all good—I

love you, not bad love, but good love—I can now die happy—if I never see you again here, I shall see you in the good place.' Still wetting her cheeks with tears, and the appearance of joy, she added, 'I know the good Spirit sent you here.'

"I think the Bible, sent as a present to their chiefs by some one, with a letter that would let them know that the good people would send them a true man to teach it them, would be an acceptable thing to them—I have no doubt but the Lord is about to open a door of faith to them."—*Report of American Baptist Missions.*

RANGOON.

Conversation of the Rev. A. Judson with his Burman Pundit.

"Sept. 30.—Had the following conversation with my teacher, as nearly as I can recollect it. This man has been with me about three months, and is the most sensible, learned, and candid man, that I have ever found among the Burmans. He is forty-seven years of age, and his name is Oo Oungmeng. I began by saying, Mr. J—— is dead. *Oo.* I have heard so. *J.* His soul is lost, I think. *Oo.* Why so? *J.* He was not a disciple of Christ. *Oo.* How do you know that? You could not see his soul. *J.* How do you know whether the root of the mango tree is good? You cannot see it; but you can judge by the fruit on its branches. Thus I know that Mr. J—— was not a disciple of Christ, because his words and actions were not such as indicate a disciple. *Oo.* And so all who are not disciples of Christ are lost! *J.* Yes, all, whether Burmans or foreigners. *Oo.* This is hard. *J.* Yes, it is hard, indeed; otherwise I should not have come all this way, and left parents and all to tell you of Christ. [He seemed to feel the force of this, and after stopping a little, he said,] How is it that the disciples of Christ are so fortunate above all men? *J.* Are not all men sinners, and deserving of punishment in a future state? *Oo.* Yes, all must suffer in some future state for the sins they commit. The punishment follows the crime as surely as the wheel of the cart follows the footsteps of the ox. *J.* Now, according to the Burman system, there is no escape. According to the Christian system there is. Jesus Christ has died in the place of sinners, has borne their sins, and now those who believe on him, and become his disciples, are released from the punishment they deserve. At death they are received into heaven, and are happy for ever. *Oo.* That I will never believe. My mind is very stiff on this one point, namely, that all existence involves in itself principles of misery and destruction. The whole universe is only destruction and reproduction. It therefore becomes a wise man to raise his desires above all things that exist, and aspire to *Nigban*, the state where there is no existence. *J.* Teacher, there are two evil futurities, and one good. A miserable future existence is evil, and annihilation, or *Nigban*, is an evil, a fearful evil. A happy future existence is alone good. *Oo.* I admit that is best if it could be perpetual; but it cannot be. Whatever is, is liable to change, and misery, and destruction. *Nigban* is the only permanent good, and that good has been obtained by Gaudama, the last deity. *J.* If there be no eternal being, you cannot account for any thing. Whence this world, and all that we see? *Oo.* Fate. *J.* Fate! The cause must always be equal to the effect. See, I raise this table; see also that ant under it: Suppose I were invisible; would a wise man say the ant raised it? Now fate is not even an ant. Fate is a word, that is all. It is not an agent, not a thing. What is fate? *Oo.* The fate of creatures is the influence which their good or bad deeds have on their future existence. *J.* If influence be exerted, there must be an exerter. If there be a determination, there must be a determiner. *Oo.* No: there is no determiner. There cannot be an eternal being. *J.* Consider this point. It is a main point of true wisdom. Whenever there is an execution of a purpose, there must be an agent. *Oo.* [after a little thought] I must say that my mind is very decided and hard, and unless you tell me something more to the purpose, I shall never believe. *J.* Well, teacher, I wish you to believe, not for my profit, but for yours. I daily pray the true God to give you light that you may believe. Whether you will ever believe in this world, I dont know: but when you die, I know you will believe what I now say. You will then appear before the God that you now deny. *Oo.* I dont know that. *J.* I have heard that one Burman many years ago embraced the Portuguese religion, and that he was your relation. *Oo.* He was a brother of my grandfather. *J.* At Ava, or here? *Oo.* At Ava he became a Portuguese; afterwards went to a ship-country with a ship-priest, and returned to Ava. *J.* I have heard he was put to death for his religion. *Oo.* No: he was imprisoned and tortured by order of the emperor. At last he escaped from their hands, fled to Rangoon, and afterwards to Bengal, where they say he

died. *J.* Did any of his family join him? *Oo.* None. All forsook him; and he wandered about, despised and rejected by all. *J.* Do you think that he was a decided Christian, and had got a new mind? *Oo.* I think so; for when he was tortured hard, he held out. *J.* Did he ever talk with you about religion? *Oo.* Yes. *J.* Why did you not listen to him? *Oo.* I did not listen. *J.* Did you ever know any other Burman that changed his own for a foreign religion? *Oo.* I have heard that there is one now in Rangoon, who became a Portuguese; but he keeps himself concealed, and I have never seen him."

SOUTH SEA ISLANDS.

(Communicated by Dr. Ryland.)

THE Sandwich Islands, situated in the Pacific Ocean, between 18° 50′ and 20° 16′ N. Lat. and 203° 47′ and 205 E. Long. from Greenwich, are eleven in number. Nine of them are under one king, called Tamahamaah. The other two are under his brother, called Tamoree. These princes are men of uncommon activity and enterprize: they are labouring to introduce the arts of civilization among their subjects. All the islands are fertile, and the climate salubrious. Owyhee, the largest of the islands, is supposed to contain from one to two hundred thousand inhabitants. And the population of all the islands may be stated at from three to 500,000. The islands, however, are capable of sustaining a much greater population than this, and probably will, as soon as Christianity shall have abolished their cruelties, and civilization increased the facilities of living. The natives are friendly and hospitable to strangers, although the unfortunate captain Cook here lost his life by a sudden impulse of resentment. They are enslaved by the horrid rites of idolatry: they worship blocks of wood and stone, and not unfrequently stain their cruel altars with human blood.

Five youths from these islands are now educating in America, who appear already to be converted to Christianity, one of whom is the son of Tamoree; another, Benjamin Carhooa, a native of Owyhee, has resided several years in Boston, and belongs to a Baptist church in that city, composed of people of colour.

Domestic Religious Intelligence.

AFRICAN INSTITUTION.

WEST INDIA SLAVERY.

FROM a series of pamphlets, entitled "*West Indian Sketches, drawn from authentic Sources,*" we shall occasionally make a few extracts, in order to excite in our readers an abhorrence of that abominable traffic in human flesh, which is still the disgrace of many of our countrymen; and also to show them the necessity of giving support to every measure calculated to better the condition of this degraded class of our fellow-creatures. The following anecdote is extracted from a work of Dr. Pinckard, on Colonial Bondage, and relates to what is called,

THE DRIVING SYSTEM.

1. "At one spot, in the course of our ride, we had our attention arrested, by observing a party of four, almost naked, females, working in a cane field. Curiosity would not allow us to pass on without devoting to them a moment of particular regard. We therefore went a little off the road to approach them nearer; when we found that they were labouring with the hoe, to dig, or cut up the ground, preparatory to the planting of sugar; and that a stout, robust-looking man, apparently white, was following them, holding a whip at their backs. Observing that he was the only one of the party who was idle, we inquired why he did not partake of the task, and were told, in reply, that it was not his business—that he had only to keep the women at work, and to make them feel the weight of the whip if they grew idle, or relaxed from their labour." Vol. I. p. 140.

2. "On my way down the coast lately from Mahaica, I observed among the slaves, what to me was a novelty; although I was told, by a gentleman of the colony, that it was by no means uncommon. In one of the fields we passed a gang of negroes employed at their labour, with a female driver carrying

the whip at their backs. On my remarking that it was not a becoming duty for the *beau sexe*—that the nature of the lady might be too tender to admit of her correcting the strong, and her arm too feeble to enable her to chastise the idle —my companion replied, that I was much mistaken ; for, on the contrary, the '*women drivers*' were sometimes peculiarly severe, and often corrected the stoutest slaves with no feeble arm." Vol. II. p. 121.

3. " In the course of our walk, I had the opportunity of observing a species of Negro-labour that was new to me ; having met a party of sixteen naked slaves, male and female, in the act of dragging the trunk of an immense tree out of the forest, with ropes. They were conducted by a driver with his whip ; and pulled on the load by mere strength of arm, having no assistance from any machinery, and only availing themselves of the simple expedient of placing small billets of wood under the tree, at short distances from each other, in order to prevent it from sinking into the dirt, and doubling their toil." Vol. II. p. 199.

4. " In walking through Kingston, (Jamaica,) I observed an example of slavery unlike any that had met my eye to windward—sixteen or eighteen Negroes, linked in a sort of harness, and forming a regular team, were drawing an immense trunk of mahogany, conducted by a driver with a cart-whip, who went whistling at their side, and flogging them on, precisely as an English carter does his horses." Vol. II. p. 371.

ABOLITION OF SLAVERY IN CEYLON.

It is truly gratifying to subjoin an instance of a contrary description ; and to state, that effectual measures have been taken for the abolition of slavery in Ceylon, in the East Indies. The Honourable Sir Alexander Johnston has addressed a letter to the African Society, dated Columbo, 22d July, 1816, in which he says :

" I have, for the last ten years of my residence in Ceylon, been endeavouring, as I believe I have often mentioned to you, to get the principal proprietors of slaves on the island, to fix a day after which all children born of their slaves shall be considered as free. My endeavours have at last, as you will see by the inclosed papers, been attended with success. I wrote, on the 10th of this month, a letter upon the subject, to the principal proprietors of slaves at this place, who are upon the list of the special jurymen for the province of Columbo, and who are, therefore, all personally known to me. The proposal was well received by them ; and they, at the general meeting which they called, to take the contents of that letter into consideration, unanimously came to the resolution, *that all children born of their slaves*, after the 12th of August next, should be free ; (the 12th of August was fixed upon by them at my suggestion, as a compliment to the Prince Regent.) They afterwards appointed a committee, from among themselves, to frame certain resolutions, for the purpose of carrying their benevolent intention into effect. The principal object of these resolutions is, as you will perceive, to secure that the children, born free after the 12th of August next, shall be provided for by the masters of their parents until the age of fourteen ; it being supposed, that after they have attained that age, they will be able to provide for themselves.

" The Dutch special jurymen of this place, consist of about one hundred and thirty of the most respectable Dutch gentlemen ; in which number are contained almost all the Dutch who are large proprietors of slaves. Besides those gentlemen, there are jurymen of all the different casts among the natives ; such as Vellales, Fishumen, men of the Mehabaddle, or Cinnamon Department, Chitties, or Mahomedans. The moment the jurymen of these casts heard of the resolution which had been come to by the Dutch special jurymen, they were so much struck with the example which had been set them, that they also immediately addressed me in the same manner as the Dutch had done, announcing their acquiescence in the measure which had been adopted by the Dutch, and their unanimous determination to consider free, all children that may be born of their slaves after the 12th of August.

" *The example of the jurymen of Columbo, is, I understand, to be immediately followed by all the jurymen on the island : you will, I am sure, be delighted to hear of this event. The state of domestic slavery, which has prevailed in this island for three centuries, may now be considered at an end.*"

It is due to those worthy persons, whose names, to the amount of 64, are signed to their letter, to give an extract from it, to show the septiments by which they were influenced in adopting this measure. They say,

" We beg leave to assure your lord-

ship, that the proposal conveyed by your lordship's letter is gratifying to our feelings; and it is our earnest desire, if possible, to disencumber ourselves of that unnatural character, of being proprietors of human beings: but we feel regret in adding, that the circumstances of every individual among us, does not allow a sudden and total abolition of slavery, without subjecting both the proprietors, and the slaves themselves, to material and serious injuries."

In concluding their letter, they thus strongly express themselves, by calling these measures for the abolition of the slavery,—"The extinction of a traffic avowedly repugnant to every moral and religious virtue."

MISSION TO THE HIGHLANDS.

THE Baptist church, meeting in Morrison's Court, Glasgow, (elders, Messrs. Watt and Buchan,) have published an address to the societies of Christians in Scotland, of similar sentiments, giving an account of the labours of two itinerants, William Tulloch and Peter Fisher, during seven weeks in the Highlands and Islands. They travelled about 360 miles; preached about 80 times, and addressed about 4,400 persons.

Extract of a letter from Mr James Buchan, of Glasgow, to Mr. Ivimey, dated Dec. 28, 1816.

"The printed letter herewith sent, will show you that we are not forgetting the Highlands of Scotland. Many parts of them are destitute almost as India. At present there seems to be a considerable shaking of the dry bones. If we can, we mean to send more preachers among them, with the glad tidings of salvation, through the finished work of God, manifest in the flesh.

"In the summer of 1815, a Baptist church of about eighteen members, with their pastor, Allen M'Dumed, left Breadalbane, Perthshire, and emigrated to British North America: they all sailed in one ship. The other day there was a letter from the pastor, which was as follows:—On their voyage they were well used, and he preached to the crew and passengers every Lord's day. They passed the winter in Montreal. Mr. M'Dumed preached either there, or in the country, about twelve miles distant, every Lord's-day. At the latter place, one man would have been baptized, but for the severity of the weather at the time. In the spring of 1816, the church removed to about eighty-three miles from Montreal, where they have settled. After they left, the person above referred to continued to meet with all that came in the neighbourhood of Montreal, and read and endeavoured to explain the scriptures to them. Mr. M'Dumed says, that the church met comfortably under the shade of a tree: he is with them every other Lord's-day. The day he is absent, he goes to a considerable distance and preaches. His audience is, in general, pretty numerous, and he hopes his labours are not without success. In the neighbourhood where they have settled, there had been a Presbyterian minister; but he had died a little time before they arrived. Between where they are and Montreal, there are but two ministers; the one a Roman Catholic priest, and the other a minister of the church of England. In the opposite direction, going up the country, he says, he does not know how far he might travel, without meeting any person who should point out the way to eternal life. As to Bibles, there is a great want of them. At one place where Mr. M'D. preached, he asked, why they came without Bibles; they replied, because they had them not. He requested they would let him know how many it would require to supply each family that wanted with a copy; they answered, 150. He has a demand of Bibles to supply this lack. Previously to this period, he had distributed a considerable number of Bibles and Testaments, which he took out from hence; some of which were purchased by himself, but the greater part were given him for distribution, by the Glasgow Auxiliary Bible Society.

"I hope the Baptist Missionary Society will print the last Memoir of the Translation, in its present state, for sale. It is a curiosity which most literary characters would like to have. Dr. M'Gill, Professor of Divinity in our University, wishes very much that this should be done. Yours, "JAMES BUCHAN."

ORDINATION.

WARMINSTER, WILTS.

ON Wednesday, the 20th of November, the Rev. Joseph Mitchell was set apart to the pastoral office over the Baptist church at Warminster, Wilts. Service was commenced with reading a prayer by Mr. Winter, of Beckington. Mr. Bulgin, of Poole, stated the nature of a gospel church, and described the character and privileges of its members. Mr. Gough, of Westbury Leigh, asked the usual questions of the church and

minister. Mr. Porter, of Bath, offered up the ordination prayer. Dr. Ryland, in an affectionate charge from 1 Tim. iv. 11—16, stated the proper subjects of the gospel ministry, pointed out the method prescribed by the apostle to young ministers to secure respectability, and urged the motives by which the apostle enforced his charge. Mr. Saunders, of Frome, addressed the church from 1 Thess. v. 12, 13, and observed, "1st, The apostle presents you with some recollections with respect to the office and employment of your minister. He is to preside over you, to labour among you, to admonish you. 2dly, The apostle gives you some very important advice with respect to your conduct towards your pastor. You are to honour him, *i. e.* to reverence, to respect, and to show an affectionate regard to him. Regard him, and receive him, as a messenger of grace. Show the most affectionate regard to his ministry; and show your affection, by constantly remembering him at a throne of grace." In the evening, Mr. Murch, of Frome, preached from Numb. xiv. 21.

Poetry.

LONGING FOR A REVIVAL.

Dear Saviour! now thy work revive
Within this heart of mine;
Renew my soul, and bid me live,
And be entirely thine.

Do I not long to see thy face,
To dwell beneath thine eye?
Am I not thirsting for thy grace,
To bear my soul on high?

The world around me smiles in vain,
It cannot make me blest;
Nor without thee, does heav'n contain
For me a place of rest.

Just as the flow'rs expand, to meet
The sun's enliv'ning rays,
So I thy blest return will greet,
With undissembled praise.

Come, then, dear Saviour, take my heart,
Possess it as thy throne;
Nor let me more from thee depart,
But seal me as thy own.

So Jesus shall thy work revive
Within this heart of mine;
So with thee, Saviour, shall I live,
And be for ever thine.

Cozeley. B. H. D.

ON IMMORTALITY.

NOW, o'er the peopl'd graves my footsteps rov'd
Where sculptur'd marble all my pa.sious mov'd;
My thoughts on sad mortality revolv'd,
And mourn'd the tender'st ties on earth dissolv'd:
Here Melancholy holds her gloomy reign;
Here heaves the conscious breast with throbbing pain—
Pensive to a lone yew my steps I bend,
When, lo! a voice from heav'n exclaims,
"Attend!"
My list'ning ear each holy precept caught,
And all my senses seem'd involv'd in thought:
Bright Immortality before me mov'd,
And all my troubl'd passions thus reprov'd:
"O why, vain mortal, dost thou loiter here!
Why drop the silent tributary tear?
Know, that to me the spirit wings its way,
To the bright regions of eternal day.
Then, murmur not at God's all-wise decree;
But live to Him who shed his blood for thee.
So, fearless shalt thou meet the tyrant death,
And with a smile resign thy fleeting breath.
So shall he prove the harbinger of joy,
Rapture supreme, and bliss without alloy."
The seraph ceas'd—methought I view'd on high,
A fairer world than this, above the sky;
Where, free from sin and death, disease and pain,
Blest Immortality must ever reign.

Norfolk. R. D.

"THE RIGHTEOUS HATH HOPE IN HIS DEATH." *Prov.* xiv. 32.

THUS saith the all-unerring page,
(Well may the thought our griefs assuage,
And all our fears repel,)
"The righteous in his death hath hope;"
A steadfast, never-failing prop,
To bear his fainting spirit up,
And ev'ry doubt dispel.

Though now an exile, far from home,
Hope pierces through the dismal gloom,
And tells of joys unknown:
Of joys, his happy soul shall prove,
In bright celestial worlds above,
Where all is transport, all is love;
And of a starry crown.

Hope wafts him now and then a breeze,
Whilst sailing on life's stormy seas,
By each rude billow tost:
And when the tempest all is o'er,
Safe shall he reach that peaceful shore,
Where hope itself shall be no more,
In full fruition lost.

Not so the guilty sinner's *death*,
His hope, when God demands his breath,
Is like the crackling thorn;
Or, as the web the spider weaves,*
Which, while it flatters, still deceives,
Till the poor wretched soul it leaves,
All *hopeless* and *forlorn*.

Diss. S. S.

* Job, viii. 13 and 14.

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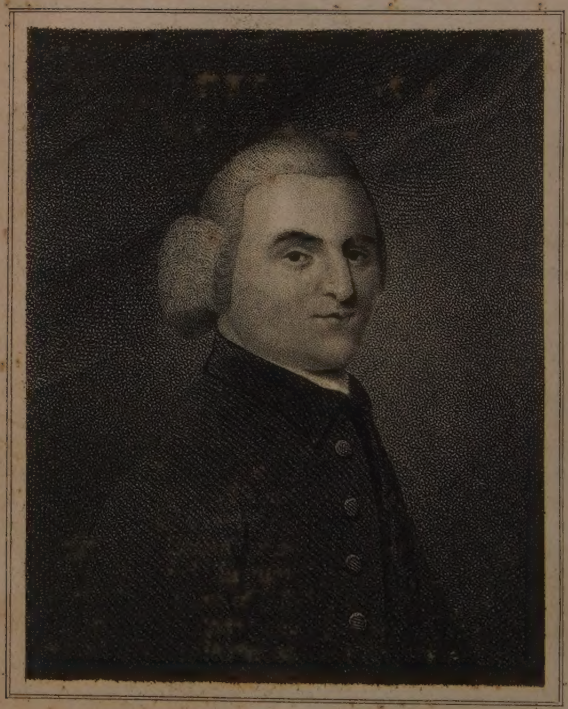

REVD. THOMAS STEEVENS,

late of Colchester.

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